A

Kohat Distt
1883-84

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GAZETTEER

OF THE

KOHÁT DISTRICT.

1883-4.

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PUNJAB GOVERNMENT.

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PREFACE.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it, as far as possible, by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Report and a draft *Gazetteer*, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chap. V (General Administration), and the whole of Chap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; Section A of Chap. III (Statistics of Population) has been taken from the Census Report; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally, from the compilation already referred to, which again was largely Mr. Tucker's Settlement Report of the district.

The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

The final edition, though completely prepared for printing by the Editor, has been passed through the press by Mr. M. W. Fenton.

THE EDITOR.

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Table No. 1. LEADING STATISTICS.

1	2	3	4	5
DETAILS.	DISTRICT.	DETAIL OF TAHSILS.		
		Kohát.	Hangu.	Terí.
Total square miles (1881)	2,973	811	546	1,616
Cultivated square miles (1878)	261	126	35	100
Culturable square miles (1878)	210	146	14	50
Irrigated square miles (1878)	63	43	13	7
Average square miles under crops (1877 to 1881)	334	107	55	172
Annual rainfall in inches (1866 to 1882)	19·8	19·8	......	......
Number of inhabited towns and villages (1881)	367	109	36	222
Total population (1881)	181,540	65,245	36,308	79,987
Rural population (1881)	163,361	47,066	36,308	79,987
Urban population (1881)	18,179	18,179	......	......
Total population per square mile (1881)	64	81	87	50
Rural population per square mile (1881)	58	59	87	50
Hindus (1881)	9,828	3,901	3,656	2,271
Sikhs (1881)	2,240	1,566	663	11
Jains (1881)	41	......	......	41
Musalmans (1881)	169,219	59,711	31,846	77,662
Average annual Land Revenue (1877 to 1881)*	97,747	53,492	24,254	20,000
Average annual gross revenue (1877 to 1881)†	133,295	......	......	......

* Fixed, Fluctuating, and Miscellaneous.

† Land, Tribute, Local rates, Excise, and Stamps.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General descriptio

THE Kohát district is the southernmost of the three districts of the Pesháwar division, and lies between north latitude 32° 47′ and 33° 53′ and east longitude 70° 34′ and 72° 17′. It is bounded* on the north by the Pesháwar district and the Afrídi and Orakzai hills, on the east by the Indus, on the south by the Bannu district and on the west by the river Kuram and the Wazíri hills. It comprises the greater portion of the rough hilly country that lies between the open valleys of Pesháwar and Bannu, its extreme length from north-east to south-west being 104, and its extreme breadth 50 miles. It has a supposed area* of 2,973 square miles, and a population of 181,540 souls.

Of its three tahsíls, more fully noticed below, Kohát occupies the north and north-east, Hangu the north-west, and Teri the centre and south of the district. Some leading statistics are given in Table No. 1 on the opposite page.

The district contains one town of more than 10,000 souls, namely, Kohát with a population of 18,179, at which the administrative head-quarters are situated. Kohát stands 16th in order of area and 31st in order of population among the 32 districts of the Province, comprising 2·66 per cent. of the total area, 0·96 per cent. of the total population, and 0·75 per cent. of the urban population of British territory.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown below :—

Town.	N. Latitude.	E. Longitude.	Feet above sea-level.
Kohát ...	33—35—34	71—28—43	1,768
Teri ...	33—17—40	71— 8—37	2,199
Hangu ...	33—32— 8	71— 6—16	2,200†

Territorial division

The whole of the Kohát district is divided between the Pathan tribes of the Bangashes and the Khattaks. The Bangashes occupy the central, northern and north-western parts of the district. Their country is divided into Kohát proper, consisting of the tappás of Samilzai and Baizai and into Upper and Lower Míranzai. The Khattaks are divided into Teri, Akora, and Sagri Khattaks. The Akora Khattaks hold the Niláb, Khwarra, Zíra, and Pattiála tappás forming the north-eastern part of the district. The larger portion of the Akora Khattaks reside in the adjoining parts of Pesháwar. The Akora Khattak

* Very precise details regarding the boundaries will be found in Mr. Tucker's Settlement Report of the district. They are still indeterminate in parts, the area in dispute being probably between 100 and 200 square miles.

† Approximate.

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The Akora Khattaks.

The Sagris hold Shakardarra, which forms the south-eastern part of the district. They also hold the tappá of Makhad in Ráwalpindi The Teri Khattaks hold all the rest of the district or very nearly half. Their country includes the southern and most of the central portion of the district. It extends on the east to the Indus, and on the north to the Jawaki hills, thus cutting off the Akora and Sagri parganas from the rest of the district, and from each other. The area held by each of these tribes is as follows in square miles: The Kohát Bangashes, 839; the Míranzai Bangashes, 546; the Akora Khattaks, 297; the Sagri Khattaks, 175; and the Teri Khattaks, 1,616 square miles.

Division into tahsíls.

The district is divided into three tahsíls, Kohát, Hangu and Teri, of which the approximate area is—Kohát 811, Hangu 546, and Teri 1,616 square miles.

The Kohát tahsíl consists of Kohát proper and the Akora and Sagri parganas. The Hangu tahsíl, so named from the chief place in it, consists of Upper and Lower Míranzai. The tahsíldari is held by the leading member of the Hangu family, who have a sort of hereditary claim to it. The Teri tahsíl consists of the country of the Teri Khattaks, and is held on an istimrari tenure by their chief Nawab Sir Khwaja Muhammad Khán.

Transfers from other districts.

The limits of the Kohát district have remained unaltered since annexation, except to the north-east, where the Khwarra and Zíra valleys were transferred to it from the Pesháwar district in January 1854.

General features of the district.

The Kohát district consists of a succession of ragged mountain ranges divided by open valleys. The former are generally from 2,000 to 5,000 feet in height. The latter are rarely more than four or five miles across. The run of the hills is as a rule east and west and the streams take a similar direction.

The principal streams.

The greater part of the district drains east into the Indus—a portion drains west and south-west into the Kuram. The principal streams are the Kohát and Teri tois which flow into the Indus, and the Shkdli which flows into the Kuram. ("*Toi*" is the local name for a stream and is said to be derived from the Sanskrit, and to mean "snow-fed," cf. the Távi, a tributary of the Jumna). The Kohát toi where it enters the district has a small perennial flow which is generally exhausted for purposes of irrigation before it can reach the town of Kohát. Lower down near Dodha the water reappears and flows continuously to the Indus. There is a small perennial supply in the Shkdli, but little or none in the Teri toi. The other streams are for the greater part of the year dry torrent beds, though here and there springs well up in them supplying a little water for drinking purposes and less often for irrigation. The length of the Kohát toi from its source in the Mamuzai hills to the Indus is about 90 miles. The length of the Teri toi is about 60 miles. After heavy rain not only these main streams, but many of the smaller nallas become roaring torrents. They all go down very rapidly. Even the Kohát toi becomes fordable within a few hours after the rain has ceased.

The principal hills and mountains.

The district is full of mountains, but none of them attain any great altitude. The Cherát, Niláb, Mírkhwali, Swanai Sar, Mírandai

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The principal hills and mountains.

and Lawaghar ranges are all nearly of the same height. The only hill marked in the maps as more than 5,000 feet high is the Jalála Sár in the Cherát range (5,110 feet), but all these other ranges have peaks varying from 4,700 to 4,900 feet in height. As regards the hills along the border, the highest ranges in the Adam Khel country are of about the same height as the Cherát range. The Orakzai hills are considerably higher. Molaghar, a conspicuous hill in Tíra, 12 miles north-west of Kohát, is 7,060 feet high. Mazeogarh and the adjoining peaks which overlook Kachai are about 8,300 feet high. The Samána range, which lies just outside the district, rises north of Kahi to a height of 6,670 feet, and further from our border in the Zaimusht country reaches an altitude of over 9,000 feet. The Waziri hills to the west are much lower, the highest, Kafir Kot, being only 4,004 feet. There are no lakes or large jhíls in the district except one at Dhand near Shakardara, which is about a quarter of a mile long. The village tanks are for the most part insignificant in size. There is an almost entire absence of ponds and marshes. Owing to the generally high level of the district, the height of the mountains above the level of the plains is very much less than their height above the sea. Kohát stands nearly 2,000 feet high; Hangu nearly 3,000, and deducting these figures a hill of 4,000 or 5,000 feet is reduced to very ordinary dimensions.

Altitudes of towns and villages above sea-level.

The following table gives the altitude of some of the more important places in the district:—

Station.	*Height above sea-level,*
Khushalgarh—(River at Zero)	815 feet.
Ditto—(Foot of bungalow)	945 "
Kohát—(Highest point of fort)	1,768 "
Lachi—(Roof of bungalow)	1,557 "
Bahadar Khel—(Roof of bungalow 35 feet from ground) ...	2,075 "
Tíri—(Camp west of village on banks of stream)	1,873 "
Hangu—(Foot of bungalow)	2,815 "
Kotgai Serai	2,858 "
Kahi (Hangu)—Roof of highest building	3,545 "
Thal (picket hill north-east angle of fort. Foot of sentry box)	2,820 "

Situation of the town of Kohát.

The town of Kohát is situated on the left bank of the Kohát toi at a point where, after running nearly due east for 50 miles, it suddenly takes a turn to the south. The river on the west shaves round the base of the *Bar Raisan* range of hills, which is a continuation of the Samána range, and which terminates here in a two-headed hill overlooking the town. On the east the cantonments of Kohát extend to some low hilly ground connected with the Jawaki hills to the east and with the mountains of the Pass Afrídis to the north. These latter rise at a distance of three or four miles from the town in a steep range which is crossed by the Peshávar road at a point known as the Kohát Kotal. To the west a rich valley stretches away along the north of the Kohát toi towards Míranzai. To the south of the town there is another rich open tract extending along both sides of the toi for a distance of about seven miles and with a breadth of about five or six. Kohát is the only place in the district worthy of the name of a town, Teri and Hangu being hardly more than big villages.

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Road to Pesháwar through the Kohát pass.

Kohát is 39 miles from Pesháwar, 31 from Khushalgarh station, the terminus of the Punjab Northern State Railway, 63 from Thal where the road to Kabul by the Peiwar Kotal crosses the Kuram, and 83 from Bannu. These are the principal and almost the only roads in the district. Four miles from Kohát the Pesháwar road, after passing through stony hills and ravines, crosses the Kotal or crest of a range of hills overlooking Kohát. The elevation of Kohát is 1,768 feet above the sea. That of the Kotal is 2,845 feet; so that there is a rise of nearly 1,100 feet from Kohát. The descent on the other side of the Kotal is much less and leads into an open valley occupied by the Pass Afrídis. The road winds through this valley for 12 miles further, and then debouches on the Pesháwar district. The road on both sides of the Kotal is repaired by the Public Works Department. The road through the valley itself is left in a state of nature, as the Pass Afrídis object to our touching it, and never do anything to it themselves. The whole way from the northern base of the Kotal to Aimal Chabutra, on the Pesháwar side, there is a very gradual descent along the course of a nalla. The track is in places fair, but is often blocked up by boulders, and it is a work of difficulty to drag through even the lightest dogcart. This can only be done by taking out the horse and carrying the cart over the bad places. An attempt was made to get a good road made in 1876-77, but after the use of much moral pressure and a blockade that lasted a year it was given up. The only point gained was the right to repair the northern slope of the Kotal. There were some promises of an improved road through the remainder of the pass, but they came to nothing.

Road to Khushalgarh.

The road to Khushalgarh is metalled. For the first 17 miles to a little beyond Gumbat the road is level. It then crosses a low range of hills, after which, though level in places, there are a good many ascents and descents owing to the numerous ravines by which it is crossed. Khushalgarh is a village of 824 inhabitants on the bank of the Indus. It is a stony desolate place and exceedingly hot for the greater part of the year. There is a dâk bungalow here. Khushalgarh is 29 miles from Kohát. The railway station is two miles further on the other side of the Indus, which is crossed by a bridge of boats. This bridge during the Afghan war used to be kept up all the year round. It is now dismantled during the rains. The descent to it on both sides is steep and rocky. The river in the cold weather is 550 feet across. In the hot weather the ordinary span is 1,150 feet. The maximum is 1,500 feet. The maximum difference between the highest and lowest known levels that the river has reached is 61 feet. The average difference between the cold weather and the hot weather level is 40 feet. The bridge is managed by the Public Works Department, an assistant engineer being kept at Khushalgarh for the purpose. The Khushalgarh road for the first six miles from Kohát passes through the rich irrigated plains mentioned as lying south-east of the town. Beyond Billitang the country towards Gumbat is a broad cultivated plain which yields rich barani crops in good years. It is, however, dependent on rain, and during the last year or two has been little better than a desert.

The Khushalgarh bridge of boats.

Country along the Khushalgarh road.

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The road to Hangu and Thal.

The pleasantest part of the Kohát district is that traversed by the Thal road. For most of its distance this road follows the Kohát toi and its southern or Hangu branch. At 27 miles from Kohát, the road passes the town of Hangu, and at 63 miles it reaches the village of Thal, situated on the banks of the Kuram. For the first nine miles from Kohát the Thal road runs straight through a well irrigated valley a mile or two in breadth to Sherkot. Sherkot is a village on a hill with a conspicuous white tomb. Beyond Sherkot to Hangu the valley alternately contracts and widens, sometimes narrowing to a mere gorge, at other times spreading out into stretches of rich cultivation a mile or more across. The broader parts of the valley are often broken by out crops of low hills, which running parallel with its general direction divide it in two for a short distance, the two branches re-uniting again a little further on. Beyond Hangu the valley again opens out and stretches in a continuous sweep to Thal. Its width here varies from two or three to five or six miles across.

Míranzai: Its division into upper and lower.

The part of the country known as Míranzai is divided into upper and lower. Eastern and western would have been more appropriate names, for although forming a single valley they drain in opposite directions, and their level above the sea is about the same. The line of division between the two coincides with the watershed between the Kuram and the Indus. The ascent to the watershed is very gradual on both sides. The traveller passes through an open cultivated plain which sweeps over the crest of the valley in a great wave. As he passes over this crest, the mountains on the other side, of which he before only saw the peaks, come into view down to their bases, while those behind him simultaneously disappear. Upper Míranzai drains into the Kuram. Lower Míranzai is drained by the southern branch of the Kohát toi, which for convenience may be called the Hangu nalla, having no special name of its own. The total length of Míranzai from Kuram to Raisan half-way between Hangu and Kohát is about fifty miles. The boundary between upper and lower Míranzai runs through the village of Kahi. Upper Míranzai has a length of 20 miles. Lower Míranzai of 30 miles.

The Hangu nalla.

The Hangu branch of the Kohát toi rises in the hills north of Kahi. Flowing north-east from the watershed, it carries off the drainage from the hills on both sides of lower Míranzai. The range to the north is the Samána, which rises to a height of nearly 7,000 feet. The hills to the south, which are much lower, have no special name, and may be called the Míranzai southern range. This range forms a sort of lateral connection between six or seven parallel ranges which terminate in it. These latter run due east and west enclosing narrow valleys, the streams from which lower down join the Kohát and Teri tois. The angle between these valleys and the Míranzai southern range is about 45 degrees. There are generally gaps in the latter, which is not a continuous range, allowing of connection between these valleys and Míranzai. Sometimes, as in the case of the Borakka valley, a high pass has to be crossed. Generally the pass is very low. In the case of the Ibrahimzai-Bar valley, for instance, there is a slight rise for two or three miles

Míranzai southern ranges and valleys.

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from Ibrahimzai, the road passing for a short distance through a rocky gorge, after which it again very gradually descends running through a level valley almost straight to Kohát. The pass between Togh and the Alilan valley, which is the usual route between Hangu and Teri, is also very low and fairly level all through.

Lower Míranzai west of Hangu

From Kahi to Hangu, which is 12 miles to the east of it, the cultivation is nearly all dependent on rain. A little water wells up here and there in the bed of the toi. This is drawn off and irrigates a small amount of land near its banks. The amount of this perennial supply gradually increases as we approach Hangu. This portion of lower Míranzai is an open plain broken by low hillocks with very few trees. The land when not cultivated is thickly overgrown with dwarf palm. The hills, especially the range to the south, are covered with a thick growth of scrub jungle, consisting principally of wild olive Gurgulla and Sanatha, which on the north often extends for some distance into the open valley. The villages are generally large and at some distance apart, the inhabitants in old days having had to collect together for purposes of protection. They are almost always unwalled. The crops are wheat, bajra and Indian corn, and to a less extent cotton and kangni.

Upper Míranzai.

Upper Míranzai on the other side of the watershed is very similar in character to the part of lower Míranzai above Hangu, with the same large villages and the same treeless plains covered with dwarf palm. The main Samána range, however, retrocedes on the north, leaving room first for a broad tract of low hills, and afterwards for considerable valleys which run for thirty or forty miles northwards into the Zaimusht country. The main watercourse of upper Míranzai is the Shkali which falls into the Kuram between Thal. A branch of this stream rises at the watershed near Kahi, but its principal feeder is the Torawari nalla which drains the eastern Zaimusht country. Another considerable stream is the Sangroba nalla, which drains the central portion of the Zaimusht country, and which joins the Kuram just above Thal or about a mile above its junction with the Shkali. These northern streams have a considerable perennial flow, and there are in consequence large tracts of irrigated land round the villages of Nariab, Darsamand and Torawari. The proportion of irrigated land is therefore greater than in the tract between Kahi and Hangu, though the chief portion of the cultivation is still barani. A little land near Thal is irrigated from the Kuram, which has an unfailing supply of water, but the bed of the Kuram is too low to allow of its waters being utilized to any extent. Towards Thal the open valley contracts somewhat, and the ground for five or six miles is generally rough and raviny.

Country below Hangu.

The Míranzai valley above Hangu is on the whole an open, treeless, unirrigated tract, bounded on the north and south by clearly defined ranges of hills a considerable distance apart. Below Hangu the character of the country changes. Springs and streams are more numerous. Most of the land is irrigated and richly cultivated. Trees become more abundant and there are frequent groves and gardens. Hangu itself is a small town of 2,918 inhabitants, of whom 322 are Hindus. It has a police station, a school and a

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Country below Hangu.

dispensary. There is no tahsíl, the Khán doing the tahsíl work in his own house. There is no octroi. The place is little more than a big village. The gardens round are irrigated from a spring behind the town. There are a number of small villages near Hangu, lying for the most part along the banks of the toi. With the exception of these the villages from Hangu to Kohát are generally large and scattered along the valley at intervals of a mile or two apart. At Raisan, eight miles from Hangu, the Hangu toi is joined by a stream known as the *Gurbin*, *Kashai*, *Khanki*, and by other names, but which, to prevent confusion, may be called the Shahu Khel nalla. This is the principal feeder of the Kohát toi, and is in fact the main stream. It rises in the Míranzai hills about 35 miles to the west of the point of junction. It flows through the country of the Ali Khels, Mishtis, and other Orakzai tribes, and enters British territory at Shahu Khel, ten miles from Raisan. The perennial supply of water in the Hangu branch of the toi is often hardly enough to meet the requirements of its own villages. The villages on the main toi below Raisan depend therefore almost entirely on the Shahu Khel branch for their supply.

The Shahu Khel branch of the Kohát toi.

Kohát tappás of Baizai and Samilzai.

Three miles below Raisan the Hangu tahsíl ends and we enter the Kohát tahsíl. The Bangash portion of the Kohát tahsíl is divided into the Samilzai and Baizai tappás. Samilzai, Baizai and Míranzai are all named from the sections of the Bangash tribe to which they were originally allotted. Baizai is the tract immediately round and to the south-east of Kohát. Samilzai lies between Baizai and Míranzai, reaching on the east to Muhammadzai, three miles from Kohát. The Samilzai portion of the Kohát valley is well irrigated, and a great portion of it is well wooded. This is owing to the influence of a holy man named Shekh Yusaf, whose shrine is in a grove of trees near Sherkot. For a distance of three or four miles along the Thal road between Chikarkot and Ushtarzai, through a tract generally known as Chili Bagh, no one is allowed to cut a tree. The consequence is that the hills are fringed with little woods and groves of well grown shisham, palosi and mulberry, which extend also along most of the water cuts, so that the country is very green and pretty. Samilzai also comprises the Kachai and Marai valleys, which occupy a recess between the Kohát, Míranzai valley and the Orakzai hills. The Marai nalla rises in the Manikhel hills just beyond our border. The Kachai nalla, before entering British territory, drains the Drund valley which belongs to the Shekhan Orakzais. Both nallas join the Kohát toi in the Chili Bagh tract between Raisan and Sherkot. Neither has any perennial flow. The Kachai-Marai tract consists of rough open plains broken to some extent by low ranges of hills. It is covered to the east with a thick growth of dwarf palm, and to the west with a dense jungle of olive, gurgulla and other shrubs, which extends into the Orakzai country and affords excellent shelter for hill robbers. The country is but little cultivated. There is a clump of rich villages in Kachai, and there are two or three villages in Marai, but the intervening country is nearly all a stony jungle-covered waste. The cultivation in Kachai and Marai depends on local springs. The Kachai valley is the prettiest bit in the district. The spring rises in a thick wood on

Kachai and Marai.

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a hill side, and its waters flow through a rich little valley three or four miles long. The channel is continuously shaded by a broad belt of mulberry and other trees, which grow here to an unusually large size, and similar groves skirt the smaller water cuts and the sides of the valley.

Irrigation from the Shahu Khel nalla and the Kohát toi.

The Míranzai villages on the Shahu Khel nalla and the Samilzai villages below them get an abundant supply of water both from the toi and from springs. They are richly cultivated. Each village has its own *bund* on the toi. The Baizai villages are not so well watered. Ordinarily they get the water that escapes from Samilzai and the supply from the Kohát spring. The latter is very considerable, but only certain villages of the tract are entitled to it. In times of drought it is often necessary to cut the Míranzai and Samilzai bunds from Shahu Khel downwards, and let the whole water pass down for a fortnight at a time to the Baizai villages.

The Kohát plain.

From Kohát the toi turns southwards. It flows through the open plain already mentioned, which is nearly cut across by the low hills of Jarma on one side and of Kharmatu on the other. At Dodha the toi gets among broken hills. There is a good deal of rich irrigated land along its banks, and villages are numerous for some eight miles further to Koteri. Beyond this the bed of the toi becomes a deep ravine, the irrigated lands cease, and it eventually finds its way through a waste mountainous country to the Indus. The villages below Dodha are irrigated from springs in the bed of the toi, which never fail, and which continue to flow freely even when the toi itself further up is perfectly dry. The supply of water gradually increases towards the Indus, there being no lands for the irrigation of which it can be utilised.

Gumbat.

Baizai is separated from the Akora Khattak country by a portion of the Teri tahsíl, of which Gumbat is the principal place.

Divisions of the Akora country.

The tract lying between the Gurgalot range south-east of Gumbat and the Indus and extending from the toi to the Pesháwar district consists of three distinct valleys—*Khwarra-Nilab*, Zíra and Pattiála.

The Khwarra-Nilab valley.

The most northern of these, the Khwarra-Nilab valley, lies between the Cherát range that divides Kohát and Pesháwar, and the Nilab range, which, commencing in the Jawaki country, is continued across the Indus into the Ráwalpindi district. This valley is twenty miles long and five or six broad. Looking at it from a height it appears a long trough shut in by high hills on all sides except to the east, where the country across the Indus is comparatively open. The Indus which flows south from Attock, on reaching the Nilab range, turns due west, running close under these hills till finding a gap in them it again turns south.

The Khwarra tappá.

The Khwarra tappá comprises more than two-thirds of the valley, the remainder forming the Nilab tappá which lies to the east. The Khwarra is so named from the Pathan word *Khwarr* or ravine. The principal torrent, called the Musadarra nalla, by which it is intersected, rises in the Jawaki hills near Jammú, and passing by the Jawaki village of Pastawani and the Hassan Khel village of Musadarra enters the district at Tutkai. The Khwarra valley is here very narrow, being shut in on both sides by hills about 5,000 feet high. From this point the valley gradually widens. The

Musadarra nalla joins the Indus just where it breaks through the Nilab range.

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Government jungles in this tract.

Numerous torrents run south from the Cherát range. Most of these flow into the Musadarra nalla; the more easterly find their way direct to the Indus. The whole of the Khwarra is seamed by these ravines. It is a rough stony tract covered over with a thick jungle of palosi (camel thorn) generally about 15 feet high, something between a tree and a bush. As the valley rises towards the west, the palosi gives place to gurgulla. The wild olive also begins to appear. The hill sides are thickly covered with these latter shrubs. Towards Nilab the jungles get thinner, and the palosi gives place to *jál* and *karita*. The Khwarra valley is free of hills, but is broken and raviny. There is hardly any cultivation. The villages are few and the population sparse. The people make their livelihood principally by grazing cattle and by cutting and selling wood. The railways to Pesháwar and Khushalgarh have given a great impetus to the latter trade. These jungles are the joint property of the villagers and of the Government. The villagers own in full proprietorship only their cultivated lands, but enjoy free right of grazing and of cutting wood for their private requirements. A royalty is charged in all wood exported. There is a small perennial stream in the Musadarra nalla used chiefly for drinking purposes. It dries up in places. There are a few springs in the Cherát range. One of these is near the bungalow on the Mír Kalan road to Naushera. Another is near the village of Amír, where a Khattak Chief, Biland Khán, jagirdar of Khushalgarh, has his home, and where there are two or three pleasant little gardens. Here and there wells have been sunk for cultivating purposes. Water is generally near the surface. The principal places in the tract are Nizampúr on the Kohát-Khairabad road, a village of about four houses, where there is a police station, and Garú, the head-quarters of the forest conservancy establishment, which is somewhat larger. Cultivation increases in the eastern part of the Khwarra. Most of the people have two homes, one in the upper villages, where they go for grazing, and another in the eastern villages, where their arable lands are situated. To the east the Khwarra gets less raviny and gradually sinks into the Nilab maira.

Cultivation and villages.

Nizampúr and Garú.

The Nilab tappá.

The Nilab tappá is held in jagir by Jafir Khán, a Khattak Chief, who lives at Mandúri on the Indus. It is a slightly undulating plain, generally bare of trees, with a light soil. The ground is often very stony, but this does not interfere with the cultivation, the stones being supposed to keep the soil cool. The dense jungles of the Khwarra probably extended at one time over Nilab, but appear to have been cleared away generations ago. The present supply of wood in the Nilab tappá is not more than is required to meet local wants. Niláb contains large stretches of undulating cultivation broken by stony wastes. There are very few ravines. The central high-lying unirrigated portion of the tract is called the Maira. Along the Indus there is a strip of low-lying alluvial land which near Mandúri and Jabbi is thickly studded with wells. Below these villages wells are scarce and the cultivation is mostly sailaba. The

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villages in the Nilab are mostly on the banks of the Indus or along the skirts of the hills.

The Zíra tappá.

The Zíra valley closely resembles the Khwarra though on a smaller scale. It is divided from the latter by ranges of hills some four miles across, of which the Torú Sir, 4,840 feet, and the Nilab Ghasha, 2,834 feet, are the principal peaks. On the south it is divided from Pattiála by a continuation of the south Jawaki range, the average altitude of which is much less. The Zíra valley is drained by what may be called the Paiah nalla. This torrent rises in the Jawaki hills about four miles from our border. The valleys of Paiah and Gharíba, which are thickly studded with Jawaki villages, form naturally the upper part of the Zíra valley, into which they open out. Owing to Jawaki depredations Zíra was at the commencement of British rule nearly deserted. Captain Coke did much to repeople it. The population is still very sparse. Like Khwarra it is nearly all waste land which is half Government property. The character of the vegetation is the same as in Khwarra, though the growth is perhaps less dense. Zíra is more broken than Khwarra. It is nearly cut in two by a spur from the Torú Sir. The Paiah nalla at this point passes through a gorge, just below which is the ziárat of Shekh Allahdad.

Ziárat of Shekh Allahdad.

There are here two small domed tombs, said to date from the time of the Khattak Chief Khushal Khán. There are some pleasant shady gardens near this shrine irrigated from a stream that here wells up in the bed of the nalla. They form quite an oasis. The Miáns of Shekh Allahdad are much reverenced by the neighbouring Jawakis, who in spite of this occasionally harry their cattle. There are only two or three villages in upper Zíra. These have all some good cultivation irrigated from springs. Round Khuza Khel the irrigated area is considerable. The country towards the Indus is more open, the cultivation being baráni.

Shadípúr.

Shadípúr, the best known though not the largest village of the tract, is on the Indus. It contains some 20 houses only. It used to be the site of a thannah which has now been removed to a desert place called Lukh Talao on the Khairabad road, celebrated for its enormous mosquitoes.

The Pattiála tappá.

Below Zíra is an open plain about 14 miles long by 8 broad known as Pattiála. This tract is intersected by the road from Kohát to Khushalgarh. Khushalgarh, a village on the banks of the Indus with a population of 824 souls, a stony desolate place, and exceedingly hot for the greater part of the year, is the most important place in Pattiála, though Chorlakki has a larger population. Pattiála is shut in on the west by low hills connected with the Gurgalot range and on the south by the Kohát toi and the ranges beyond. The north-eastern half, including Khushalgarh, is occupied by Ákora Khattaks and belongs to the Kohát tahsíl. The south-western belongs to the Teri country. Pattiála presents the general aspect of an open plain, but a good deal of it, especially towards the Indus, is much cut up by ravines, which have eaten into the otherwise level surface. It is also broken in places by outcrops of low hills. The cultivation is dependent on rain, assisted by torrent irrigation obtained by damming up the smaller ravines. The soil is generally a firm loam, but is light and sandy in places. In years of good

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rain the tract is said to be fruitful. In bad years nothing could be more desolate than its bare treeless stretches and low barren hills.

Southern portion of the district.

The Bannu road.

The southern half of the district belongs nearly entirely to the Teri Khattaks. It is intersected by the Bannu road, which, in spite of many turns and twists occasioned by the intervening hills, runs in a general south-westerly direction from Kohát. For four miles after leaving Kohát the Bannu road runs south through a rich plain. It then crosses the toi, and passes through a level gap in the Jarma hills into another open valley known as the Jarma maira. This is itself a part of the Kohát plain, from which lower down it is only divided by the toi. The road now runs for a short distance along the Samári nalla, and crosses over some low ranges into the Lachi plain. Lachi is a village of 3,055 inhabitants. It has plenty of good barani land, especially to the west, but its general appearance is bare, and it has little to recommend it. This is the first stage, 17 miles from Kohát. The road after leaving Lachi crosses some ranges of low hills and enters an open cultivated country that extends to the town of Teri. The road strikes the Teri toi four miles east of Teri, and takes advantage of a gap made by the toi to get through the Mirandá range of hills to Banda Daud Shah, an insignificant village which is the second halting place. This stage is 15 miles. At Banda the road crosses the Teri toi and runs due west to Bahadar Khel, for the most part through a succession of desolate ravines. The distance to Bahadar Khel is 20 miles. Troops sometimes halt half way at Totakki, but the water at this place is bad and scanty. Bahadar Khel is a village of 1,422 inhabitants. It is five miles from the Waziri border, and has a small fort garrisoned by a military detachment. From Bahadar Khel to Latammar is 12 miles. The road passes through a tunnel and then follows a rough gorge known at the Súrdagh pass. Latammar is on the outskirts of the open valley of Bannu, and is only 19 miles from Bannu itself.

Lachi.

Banda.

Bahadar Khel.

Latammar.

The Teri toi.

The Teri toi rises about ten miles from the Kuram. It runs through the centre of the district almost due east and west and very nearly in a bee line. From its source near Gurguri to its junction with the Indus is a distance of 50 miles, and the stream never diverges for more than a mile or two from a straight line drawn between these points. The town of Teri, which is the head-quarters of the Teri tahsíl, is 34 miles from Kohát. It is situated on the toi, four miles to the west of the Bannu-Kohát road. The chief of the Teri Khattaks, Nawab Sir Khwaja Muhammad Khán, resides here. The place is hardly more then a big village. There is no tahsíl, the Nawab collecting his own revenue; the only public buildings are the police station, the school and the dispensary. The two latter are on a small scale. The population of Teri is 4,071, of whom 301 are Hindus and the remaining 3,770 are Muhammadans. There are a few wells round Teri, and between it and the hills to the north there is an open well cultivated valley. The town is close to the toi and is well situated on a rising ground over-looking the surrounding country. The upper portion of the valley of the toi above the town of Teri is generally known as the

The town of Teri.

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The Darra valley.
Swanai Sar.

Darra. The stream runs generally in a deep ravine through an open valley two or three miles across, and near Teri itself somewhat wider. On the north this valley is shut in by the Swanai Sar, rising to a height of 4,785 feet, and to the south by the Míranzai range, which is nearly as high. The watershed between the Teri toi and the Kuram is less marked than in the case of the Hangu toi. The open valley of the Darra stretches on to Dallan without a break, and the unimportant ravines by which the western end is drained make their way through some low hills to the Kuram. The Darra is generally well peopled and has plenty of good barani cultivation. Here and there the stretch of open undulating or level ground is broken by ravines and low hills.

Valleys north of the Teri toi.

The tract of country between the Míranzai southern range, the Bannu road and the Teri toi forms roughly a sort of triangle, of which the toi is the base. The whole of this tract is intersected by a succession of mountain ranges running parallel to the toi and enclosing narrow valleys. The connection between these valleys and Míranzai has been alluded to above. The upper ends of these valleys generally belong to the Hangu tahsíl, the few hamlets that they contain being attached as bandas* to big villages in the Míranzai valley. Their lower ends are occupied by the Teri Khattaks. To the north the Borakka valley, which leads to the hill station of Mír Khweli, was originally a waste unowned tract. All the lower portion was given soon after annexation to a Persian gentleman, Ghulam Haidar Khán Kiyani. The upper portion still forms a Government rakh. Mír Khweli, now known as Fort Cavagnari, is the sanatarium of Kohát. It is 4,690 feet high. There is no spring on the top worthy of the name, and the tanks are generally dry, so that want of water is a constant trouble. Its distance from the cultivated country makes it difficult also to get supplies. There are four bungalows, of which half are in ruins. The distance from Kohát is only 17 miles, but the road is nearly everywhere stony, and for the last few miles the ascent is steep. The hill is covered more or less with the usual growth of wild olive and sanatha. On the south Mír Khweli overlooks the Samári valley, which belongs to the Hangu tahsíl; Mír Khweli itself belongs to Kohát.

Mír Khweli or Fort Cavagnari.

Country north of the Teri toi.

The cultivation in these valleys is nearly all barani, though here and there a casual spring allows of a little irrigation with perhaps a garden and grove. Towards the Bannu road most of these hill ranges die away. A few cross the Kohát toi, forming the Gurgalot hills south of Gumbat. The main ranges that enclose the Teri valley continue to the Indus. Immediately below the town of Teri, the toi leaves this valley and gets into one south of the Míranzai range, and soon after the valley itself comes practically to an end, the Swanai Sar and Míranzai ranges contracting into a single belt of hills, which, however, contain distinct and separate continuations of the original ranges. These hills form the most northern of the salt ranges by which the district is intersected. The Míranzai range is full of salt mines, the Swanai Sar to the

The salt ranges to the north.

* A local word meaning a dependent village.

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north has fewer. The important mines of Jatta and Malgin, the first just east of the Bannu road, the second half way between this point and the Indus, are both situated in the Míranzai system.

The Lachi-Malgin valley.

Between the Swanai Sar and Gurgalot hills there is a broad open valley, of which the western end forms the Lachi plain, while the eastern is known as the Malgin plain. This valley contains numerous villages and large stretches of good cultivation. Towards the Indus it gives place to low ranges of broken hills.

The Bahadar Khel-Narri valley.

The Teri toi on leaving the Darra gets into the Bahadar Khel-Narri valley which lies between the Míranzai hills to the north and the Bahadar Khel-Krar range to the south. To the west this valley is half shut in by the curious hill of Kafirkot on the skirts of the Waziri country. This hill is composed of a coarse conglomerate which has been worn away, leaving detached pinnacles which have the appearance of gigantic towers, and though perfectly natural have been sometimes mistaken for the ruins of an ancient fortress. The western portion of this valley by Bahadar Khel is about four miles across. It narrows to the east, and for the last 16 miles is nothing but a narrow gorge through which the Teri toi makes its way to the Indus. The broad portion of the valley is for the most part a network of impracticable ravines. Here and there are stretches of level ground fit for cultivation. There is a considerable plain round the villages of Bahadar Khel and Darish Khel, and another large cultivated tract is occupied by a clump of villages known under the common name of Narri. Much of the cultivation lies in a succession of long terraces, rising one above the other and hidden from the ordinary traveller by outcrops of low hills. The water-supply of this valley is generally more or less salt, and on the whole it is the most desolate portion of the district.

Kafirkot.

Further course of the Teri toi.

The southern salt ranges.

Between the Bahadar Khel-Krar range and the Lawaghar hills which separate the Kohát district from Isa Khel lies the last and largest of the valleys into which the Teri country is divided. The Bahadar Khel-Krar range is the most southern of the salt ranges. On the north side are the Bahadar Khel and Narri mines. On the south are the Karak mines and a number of closed quarries extending to Shakardarra in the Sagri country. Towards the west as far as Narri these hills run nearly due east and west. They then trend away to the north. The Lawaghar hills contain no salt. They run in a horse-shoe from the north-east to the south-west.

Chauntra.

The upper portion of the valley lying bewteen these ranges is known as Chauntra. This is a broad undulating tract, with a somewhat light sandy soil, interrupted here and there by low ranges, but on the whole forming a wide sheet of cultivated land. The central portion of the Chauntra valley is an open plain. To the west towards Karrak a narrow gap of cultivated country connects it with the Land-Kammar Thal. In all other directions it is shut in by mountains and ravines. The highest cultivated portion of Chauntra is Mator. This is a cluster of hamlets lying high up on the slopes of the Lawaghar range and close to the Bhangi Khel boundary. The upward slope of the Lawaghar range is very gradual, but its composition is of soft sandstone and conglomerates, often degenerating

The northern Lawaghar range.

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The northern Lawaghar range.

into loose earth full of stones. It cuts into ravines with great facility, and it is difficult to travel over it owing to the deep nallas by which it is everywhere intersected. Looking southwards from Mator the crest of the range appears rising gently some two miles to the south, covered with a jungle of wild olive and sanatha. Northwards Kohát is visible at a distance of about 30 miles over the tops of the intervening ranges, and further on the Afrídi and Orakzai hills with the Sufed Koh in the background of all. The Chauntra valley is a sort of great bank sloping up to these Lawaghar hills and falling away in every other direction.

Drainage from Chauntra.

Northern Bhangi Khel and the Shakardarra portion of the Sagri country naturally form a part of this Chauntra valley. The drainage from Mator runs due north in deep ravines, and falling into the Mitwan nalla passes through a gap in the Krar range and joins the Teri toi near Karirosam. The Shakardarra drainage also joins the Mitwan. The Lawaghar hills east of Mator, including most of northern Bhangi Khel, drain into the Laghari nalla, which also joins the Teri toi, but east of Shakardarra. To the west the Chauntra drainage passes partly into the Teri toi by the Bilútai nalla and partly westwards into the Kuram through the Karrak nalla. Looking westwards from the centre of Chauntra the valley appears to be bounded by some low hillocks hardly rising above the general level of the plain, and beyond these there is nothing to break the view as far as Bannu. On reaching these hillocks, however, the traveller finds before him nothing but a succession of almost impassable ravines for a distance of ten miles. With the exception of the Karrak gap, this belt of ravines extends right across the valley and entirely shuts out Chauntra from the Land-Kammar Thal.

Chauntra continued.

The Chauntra valley grows great quantities of wheat, a good deal of barley, but not much gram, and the extent of land under kharif is generally not more than a fourth of that under rabi cultivation. A very little rain at the right season ensures a good rabi crop. Chauntra is in fact the granary of Kohát. It contains no large villages except Karrak. The people live in small hamlets, scattered thickly over the country. In the raviny portions, and generally along the slopes of the Lawaghar hills, there are very few hamlets even, the people living in detached farms and homesteads. The character of the country necessitates this, as it would often take a man an hour to get to a field not half a mile off in a straight line. The Chauntra valley is generally bare of trees. Drinking water is found in the beds of nallas where there are numerous springs. Towards Karrak wells are numerous. These are surrounded by clumps of trees. The ravines near Karrak, which carry off the drainage of the Chauntra valley, are broad, sandy and shallow.

The Land-Kammar Thal.

The same character marks the nallas in the Land-Kammar Thal, which is a tract about 25 miles long and six or eight broad, naturally forming a part of the basin of the Bannu valley. Towards Bannu it slopes gradually down towards the Kuram. On the north it is shut in by the Bahadar Khel hills. On the south-east by the Lawaghar hills, and between the two by the raviny tract that divides it from Chauntra. The soil of this tract is light and sandy. In years of good rain it is a sheet of cultivation, growing good

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The Land-Kammar Thal.

crops of wheat, gram and bájra. There are a few good sized villages, but except towards Latammar the bulk of the population live in small hamlets scattered thickly over the country. Water is scarce and is generally brought from great distances. Most of the springs are situated in a narrow rocky valley running along the foot of the Lawaghar, or as it is here called the Maidáni range. This valley, or rather gorge, contains several villages. As a rule, the Thal lands are bare and open. In places, however, especially about Land-Kammar, the country is thickly scattered over with trees, mostly *ber*. The vegetation in the Land-Kammar Thal is similar to that of the Sind Sagar Doáb.

The Lawaghar hills.

The Lawaghar hills, which separate Chauntra and the Land-Kammar Thal from Isa Khel, are a double range. The northern is known as the Shingarh or green hills, the southern as the Surgarh or red hills. Between the two is a gorge containing but little cultivation. The crest of the Surgarh is the boundary between Kohát and the Isa Khel tahsíl of Bannu. It is not so high, but is more rocky than the Shingarh and has less vegetation.

Sagri country.

The Sagri country is the only portion of the district left to describe. The northern boundary runs at a short distance from the Teri toi which it crosses. The Bahadar Khel-Krar range terminates just south of the toi, and eight miles from the Indus in a curious-looking sugar-loaf shaped hill called Qund Hukanni. The general system of the Kohát paralleled mountain ranges running east and west ends here. From Qund Hukanni a range runs due south to Dangot on the Indus. This range is continued on the other side of the Indus to Sakesar and the Pind Dádan Khán salt range. The Hukanni Sar is the highest peak in this cross range. It has a curious top, like an artificial tower, which is a conspicuous landmark. Another range, known as the Grawan hills, runs parallel to the Hukanni range and between it and the Indus.

Shakardarra.

The whole of the Sagri country lying west of the Indus has been formed at Settlement into a single mouzah called Shakardarra. The name Shakardarra is a corruption of Shiggadarra or sandy valley. It properly applies only to the open cultivated valley lying in the angle between the Krar and Hukanni ranges, which naturally forms a part of the Chauntra plain. The name is seldom used by the Sagris themselves in any more extended sense. The chief place of the tract, also named Shakardarra, is situated in this valley. It consists of a cluster of three or four contiguous villages, with a total population of about 1,500. The Shakardara valley is fertile and well cultivated. The cultivation is all dependent on rain. The rest of the western Sagri country is much broken up by hills and ravines. In the south the spurs of the Bangala Sir, one of the peaks of the Hukanni range, reach almost to the Indus in the valley of the Laghári; between the Hukanni and Grawan ranges there is some scattered cultivation. There is very little cultivation between the Grawan hills and the Indus. One or two rakhs are situated here, and in parts there is a good deal of scrub jungle. Shakardara is connected with Kálábagh, which is twenty miles off, by a track that crosses a gap between the Lawaghar and Hukanni ranges, and follows the Bhangi Khel ravine down to the Indus. A similar track through

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Rainfall, temperature, and climate.

a gap in the Hukanni range connects it with Makhad, which is distant sixteen miles.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB, and in greater detail in the table on opposite page. The climate is fair. June, July, and August are very hot; but the spring and autumn months are pleasant, and the winter is cold and bracing. A strong cutting west wind, known as the Hangu breeze, often blows with great violence during the winter months, when it becomes exceedingly unpleasant.

Year.	Tenths of an inch.
1862-63 ...	11·0
1863-64 ...	14·3
1864-65 ...	16·4
1865-66 ...	16·8

Average rainfall.

The statement on page 1 shows the rainfall for the last 26 years. The returns are for the sudder station of Kohát, the only place in the district where rainfall returns are compiled. The average rainfall is 18·09 inches. The heaviest fall was in 1877-78, the year of the Jawaki disturbances, when it amounted to 34·9 inches. The lowest returns are ten inches in 1859-60 and 8·6 in 1879-80. During the last twelve years the average fall has been 21·5 inches. During 1874 to 1878 the rainfall was unusually heavy, averaging 28·5; while during the last three years it has been as low as 12·6. The months in which there is the heaviest average rainfall are July and August. Those in which it is lightest are October, November, and December. In the remaining months it varies comparatively little.

Direction from which rain comes.

As a rule the east wind drives the rain clouds against the slopes of the Sufed Koh. They collect in Tírá, whence storms pass down into the Kohát valleys. Rain seldom crosses the hills from the Pesháwar direction. It sometimes blows up from the east, but more often comes down the valley of the toi from Tírá. There is a common local saying :—

Oh rain, where do you dwell? "In Tírá." By what road do you pass? "By Sahra, *i.e.*, Míranzai valley above Hangu." Where do you actually rain? "In Chauntra (south Khattak country").

It is doubtful, however, whether the rainfall is as heavy in Chauntra as would warrant the pre-eminence assigned to it.

Capricious character of the rainfall.

The rainfall in this district is unusually capricious. This no doubt is partly owing to the numerous mountain ranges by which it is intersected, but even these hardly explain the freaks in which the clerk of the weather loves to indulge. There may be a very rainy season at Kohát while the villages of Karmatu and Billitang, six or eight miles off, or even Togh, which is only four miles off, are suffering from drought. One year it will rain at Kohát, but not at Khushalgarh. The next year it will pour at Khushalgarh, while Kohát enjoys comparative immunity. The zemindars of Hangu will be grumbling at getting too much rain; while the men of upper Míranzai will be complaining that their crops are withering. Owing to this character of the rainfall, it is difficult to form general estimates of the average yield for any particular harvest.

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Capricious character of the rainfall.

Monthly Fall of Rain from the year 1856-57 to 1881-82, for the town of Kohát.

MONTH.	1856-57.	1857-58.	1858-59.	1859-60.	1860-61.	1861-62.	1862-63.	1863-64.	1864-65.	1865-66.	1866-67.	1867-68.	1868-69.
April ...	...	2·5½	0·4	1·7	1·5	0·8	2·3	0·1	6·7	2·5	0·5	2·9	3·4
May ...	0·9½	...	0·5	...	4·3	...	0·6	0·3	0·5	0·4	5·9	1·7	1·2
June ...	0·1	0·5	0·5	1·1	1·1	...	0·6	0·9	2·0	...	0·1	...	0·7
July ...	2·1½	5·8	7·5	1·1	0·5	3·8	0·7	9·0	...	3·1	1·6	...	1·2
August ...	10·8½	3·2	...	...	2·0	4·1	0·9	1·7	0·8	2·3	2·3	1·9	0·2
September ...	3·5	1·8½	1·5	1·1	...	2·5	1·3	3·0	0·8	2·8	3·4	...	0·9
October ...	...	0·3	...	...	...	...	1·1	...	...	0·9	...	...	..
November ...	...	...	...	0·2	...	...	1·2	...	...	...	...	...	...
December ...	...	...	...	...	...	1·5	...	0·6	0·2	2·2	...	1·0	1·7
January ...	1·7½	1·2¾	1·2	2·4	0·5	0·2	2·3	0·3	0·8	0·4	...	...	0·8
February ...	2·3½	1·3½	2·0	1·9	0·1	0·3	...	0·3	3·5	0·9	1·4	1·6	0·5
March ...	...	1·1	1·6	0·5	0·1	1·0	...	...	3·5	1·2	0·4	4·9	2·8
Total ...	21·6½	17·9¼	15·2	10·0	10·1	14·2	11·0	16·2	18·8	16·7	15·6	14·1	13·4

MONTH.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	Average.
April ...	1·8	0·5	0·6	2·1	0·1	0·3	...	1·5	3·8	2·0	...	...	3·9	1·61
May ...	0·2	...	1·6	3·5	2·0	...	3·4	0·2	2·6	2·2	...	2·3	0·8	1·35
June ...	...	0·9	4·0	...	...	1·0	0·2	1·2	3·4	0·1	0·8	2·1	1·4	0·87
July ...	3·1	6·3	3·3	10·4	2·2	7·8	3·9	4·8	0·7	7·0	2·4	2·2	2·0	3·56
August ...	3·9	2·6	2·5	3·1	2·7	10·3	4·7	2·1	1·0	8·3	2·8	1·6	2·0	3·0
September ...	6·0	1·4	0·9	0·5	2·1	0·6	9·1	1·2	0·8	0·6	1·5	1·9	0·6	1·92
October ...	1·1	...	...	0·8	0·5	...	1·3	3·0	1·9	2·4	...	...	0·8	0·54
November ...	0·1	...	...	0·2	0·5	...	1·2	1·6	13·0	...	...	0·7	...	0·72
December ...	...	0·3	0·6	...	0·6	...	0·3	0·9	4·1	...	0-6	0·7	...	0·58
January ...	0·8	0·1	2·2	1·7	6·0	...	2·0	2·7	1·9	...	...	0·2	1·3	1·18
February ...	...	5·9	1·2	0·6	0·2	3·0	0·8	3·3	1·6	0·4	0·5	0·5	...	1·31
March ...	2·1	0·7	1·5	1·1	1·1	1·4	3·5	2·0	0·1	2·3	...	3·1	1·1	1·42
Total ...	19·1	18·7	18·4	24·0	18·0	24·4	30·4	24·5	34·9	25·3	8·6	15·3	13·9	18·09

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Geology, Fauna and Flora.

Disease.

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death rates since 1868, so far as available, will be found in Section A of Chapter III for the general population. Table No. XII shows the number of insane, blind, deafmutes, and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the Province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial Volume of the Gazetteer series, and also as a separate pamphlet. A short extract from this sketch, which deals exclusively with certain of the Kohát formations, will be found at the end of the geological portion of this Section; and the following paragraphs contain such information regarding the local geology of this district as it has been possible to collect.

Hill ranges to the north.

The northern and southern halves of the district differ altogether in character. To the north the hills are all of limestone and crop up abruptly out of the alluvial valleys by which the different ranges are divided from one another. The rocks of which they are composed are generally very hard. These hills rise up at a sharp incline, but are not as a rule actually precipitous, except at the very crest, which often terminates on one side in a line of perpendicular cliffs. The material of which these hills are composed is too compact to be acted on readily by rain. On the top of Mír Khweliit is curious to mark how the rocks have resisted the weather, the rain having worn away holes and hollows through the body of the rock, leaving the general mass intact. The northern slope of a range of hills is locally known as *Sweri* or the shady side. The southern or sunny slope is known as *Pitâo*. Country folk generally think only of their own little valley, and if asked the name of a hill the invariable answer is Sweri or Pitâo. In the same way the local stream is always the *toi* or *algad* (ravine) *par excellence*.

Hill ranges in south of district.

In the southern half of the district nummulitic limestones and hard rocks of the gypsum series continue to form the backbone of the higher ranges, near the top of which they crop up more or less. The bulk of the strata, however, consist of sandstone and earthy conglomerates, under which the limestone disappears. North of the Teri valley the hills are nearly all limestone, to the south they are nearly all sandstone.

Salt deposits.

The special feature in the geology of the district are the enormous beds of rock salt that are found through all the central portion. The extent of these beds under ground is quite unknown. To the north the first exposures are in the range near Lachi. From this to the Bahadar Khel-Krar range, all the hills contain salt

more or less. The largest exposures are in the latter range, near Bahadar Khel, where there is a bed of solid salt certainly more than a thousand feet thick and possibly a good deal more. There is no salt in the Lawaghar hills, and there are no known mines in the Waziri country to the west. Mr. Wynne, of the Geological Survey of India, who examined the salt ranges of the district in 1873-74, came to the conclusion that the Kohát series was not a continuation of the Cis-Indus salt range.* The two systems appear to belong to entirely different geological ages. The salt differs altogether in color. The Kohát salt is of a bluish grey color and is locally known as black salt, while the Cis-Indus salt is semi-transparent and of a reddish color. The Kohát salt differs also in composition, being much more free from admixture with foreign salts. Mr. Wynne writes that nothing like the pink Cis-Indus salt is to be found in this district. There is, however, a disused mine at Naudraka, where the salt exactly resembles in color and appearance the Cis-Indus salt. This mine is very deep and close to it to the west are quarries of the usual black salt.† Naudrakka is situated at the foot of Hukanni Qund, a hill already mentioned as the point where the Bahadar Khel-Krar range come to an end and is joined by a cross range, which is a continuation of the Cis-Indus salt ranges. This would therefore be the very point where we might expect to find the two different descriptions of salt in close proximity. In the Cis-Indus salt range the salt series and the nummulitic limestone appear intermixed with silurian, carboniferous triassic, jurassic and cretaceous formations. Even where the salt range is least ample the salt and gypsum lie buried below some five thick palæozoic and mesozoic groups. In Kohát the arrangement is much simpler. Lowest of all lies the rock salt covered with beds of gypsum and red clay. These are probably eocene, over them lie nummulitic limestones and sandstones also eocene, and above these again are tertiary sandstones and conglomerates, sometimes hard, but frequently consisting of mere rubble and detritus. Owing to their soft character these sandstones are easily cut into by running water which forms deep ravines. Where the strata are horizontal they take the form under the effects of denudation of abruptly scarped or tabular hills. The best instance of this formation is to be found in the Zyarati range in upper Chauntra. The same rocks at high angles form saw-edged ridges.

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Geology, Fauna and Flora.

Salt deposits.

Arrangement of strata in the salt-producing ranges.

One of the peculiarities of all the central and southern portion of the district is that its drainage lines preserve hardly any relation to the run of the hills. The Teri river crosses the Míranzai range of hills. Its tributary from Ismail Khel crosses the Jatta hills. The streams that drain the western half of the Bahadar Khel-Narri valley break through the hills to the south, while the streams from upper Chauntra break through the same ranges in an exactly

Peculiarities in the drainage lines of the district.

* See further the extract given below from Mr. Medlicott's general sketch. The above account has been written by Mr. Tucker, late Deputy Commissioner of Kohat; also see for a description of the salt mines, Section C of Chapter IV.

† Mr. Tucker mentioned this mine to Major Holdich, R.E., of the Revenue Survey, who visted it and sent him specimens of the salt. The black and red salt are found in very close combination, lumps of black salt being streaked with veins of red salt and *vice versâ*.

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Peculiarities in the drainage lines of the district.

opposite direction to join the Teri toi to the north. It appears that when these streams began to run, the present valleys must have been filled with tertiary sandstones and clay rocks; the natural features of the country being very different from what they are now. It is probable that under the influence of denudation the existing plains, such as those of Chauntra, Shakardarra and Narri will be gradually reduced to a network of ravines. Looking down on Narri or Shakardarra from a height, the cultivated country looks as if regularly parcelled out into even strips by parallel ranges of hills, of which only the very tops emerge above the level of the plain. If the soil between these were washed away the country would look exactly like the raviny tracts by which these plains are surrounded, and which must at one time have been themselves covered over with deep beds of sand and diluvium long since removed. The colouring of the rocks through the whole of the salt region is very vivid, and to some extent makes up for the general barrenness of the scenery.

General line of watershed in the district.

The general direction of the watershed in the Kohát district is north-west to south-east. The streams from the Afrídi and Orakzai hills have their origin high up in mountain ranges, which form the watershed between the Kohát and Pesháwar districts. Each has its separate valley which comes to an end at the source of the stream. The last of these streams is the Shahu Khel branch of the Kohát toi, which has its source in the Mamuzai hills. In the Kohát district itself the watershed crosses the centre of broad open valleys. In the Míranzai and Teri valleys the watershed is far to the west, very little of the country draining into the Kuram. It then shifts suddenly to the very centre of the district, and crossing obliquely the Narri and Chauntra plateaus terminates in the Lawaghar hills. The greater part of the Chauntra drainage flows west into the Kuram, the area draining north and east to the Teri toi and the Indus, even including Shakardarra and northern Bhangi Khel being much less considerable.

Tendency of the streams and mountain ranges to converge towards the east.

A general tendency may be noticed on the part, both of the mountain ranges and of the rivers of the district to converge towards the east. The country drained by the Kohát and Teri tois extends fifty miles from Tirá on the north to the Lawaghar hills on the south. Their feeders spread over this tract like a fan, but they all converge towards the Indus, the mouths of the two streams at their junction with that river being hardly ten miles apart.

The following is the extract from Mr. Medlicott's sketch alluded to in the beginning of this Section :—

Trans-Indus salt.

A notice of the neighbouring salt region of Kohát may appropriately be given here for the sake of comparison. The last known exposures of the salt range palæozoic salt occur at Kálábagh on the Indus ; and for some nine miles up the Lún nala in a N. by W. direction there are others at intervals. But further into the Kohát district in this direction another kind of rock salt occurs in great quantity, and in numerous exposurses, for a distance of 40 miles amongst the tertiary hills on both sides of the Teri toi river. The general character of this Kohát salt is a more or less crystalline mass of different tints of gray when not quite transparent, with numerous transparent blotches. In some places it is dark, smelling strongly of petroleum. A few bands only contain sufficient dark silty clay to render it unsaleable.

No such impure earthy bands as separate the Khewra salt beds occur throughout the district. The salt is overlaid by white and grey gypsum and grey or greenish gypseous clays generally much confused as to stratification, and in this resembling the Salt Range marls, but the aspect and colour of the gypseous strata is as distinct as possible in the two regions. The gypsum varies in thickness and occupies large areas over the axes of anticlinal curves. Associated with it are some layers of alum shale, and it is sometimes black and bituminous like the salt.

Alum.

Overlying the gypsum is a thick deposit of blood-red clay having a few sandy layers, and near the top a double band of coarse purple, sometimes conglomeratic sandstone containing a few fragments of fossil bones, and this is succeeded by the eocene limestone.

The Kohát salt more recent than the Jhelum salt.

In all the numerous exposures of the Kohát Salt-field no older rock than the salt has been discovered, and both it and the gypsum as a rule follow the curves of the adjacent newer limestone. Rock salt may be of almost any age, but this apparent conformity and the utter absence of all proof that the beds are older lead to the inference that this salt, gypsum, &c., are of nummulitic age or immediately antecedent thereto, the supposition being less violent than the assumption that this salt series is contemporaneous with that of the Salt Range, while all the intervening formations from the infra-silurian sandstones to the jurassic or cretaceous inclusive should have disappeared by gradual thinning out. It is difficult to conceive of conditions which would admit of such a series tranquilly surviving through all the changes of eight or nine vast geological periods belonging to palæozoic and mesozoic epochs; while the geographical distance from one or more of these frequently wide-spreading, if detached, formations appears hardly sufficient to account for the absence of them all.

Extent of the trans-Indus salt beds.

This rock-salt occupies a very prominent place in some of the sections. In the Bahadar Khel anticlinal it may be continuously traced, either uncovered or slightly concealed, for a distance of about eight miles, having a width sometimes exceeding a quarter of a mile and an estimated thickness at one place of more than 1,000 feet. It is exposed along the valley of a small river, sometimes forming hills 200 feet in height, almost entirely composed of bare salt beds. This is probably one of the largest rock-salt exposures in the world, and it occurs at but a small and narrow part of one of the elongated salt tracts containing numerous other large exposures of the mineral.

Metals and Minerals.

There are large salt mines in the district, which will be described in Section C of Chapter IV, and a very little gold is procured by washing the sands of the Indus (see Section C of Chapter V.) A very little petroleum is found at Panoba and a little sulphur both at Panoba and near Gumbat (see below). The alum and coal beds in the Chichali pass belong rather to the Bannu than to the Kohát district.

Quarries.

There is any amount of rock and stone in the district, for the most part varieties of limestone and sandstone. Some of these no doubt would be suitable for building purposes. Rough blocks of stone are extensively used by the people for the construction of their cottages, but there are no quarries where stone is regularly cut and carried.

Petroleum.

The petroleum springs are at a place called Panoba, some six miles from the large village of Charlakki in the Pattiála valley. They occur on the steep eastern side of a gap in a low range of hills which traverses the narrow strip intervening between the Indus

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Geology, Fauna and Flora.

Petroleum.

and the extremity of the Afrídi hills. They are three in number, situated within 25 feet of each other at an elevation of some 1,150 feet above the sea level. The geology of the locality is thus described by Mr. Lyman, mining engineer in the P. W. Department, in a report upon the "Punjab Oil Lands," dated November 25th, 1870:—

"The rocks seem to be of the nummulitic age; at the top some 500 feet of grey lime rock, mostly in thin, much broken layers with some shales; below that, some 500 feet of bright red sand rock and red shales, somewhat limy in the upper part, with white calc spar seams, and below that brown sand rock and brown shales, with some small pebble rock beds......." "The oil," continues Mr. Lyman, "seems to come from the cracks in the lime rock through a thickness of some 20 feet of the bed, at a distance of some 175 feet above the red rocks. The springs altogether would yield perhaps half a gallon a day if gathered daily; but it is only taken by the natives at odd times and with the help of wisps of grass, which sap it up and are afterwards squeezed by the hand. They use it to burn in lamps; but it is so far inflammable that it can only be used with a lamp that has a tube expressly for the wick. If burned with a wick unprotected by such a tube the oil all blazes up."

Pools of water formed in the hollows of the gap in which the springs occur are highly charged with salt for a quarter of a mile above and one-eighth of a mile below the springs. Mr. Lyman gives no specific opinion as to the probability of success attending boring operations near the springs.

Sulphur.

Sulphur is found near Nákband, ten miles east-south-east of Gumbat in some hills on the south side of the Kohát toi, seven miles to the south-west of Nákband. The pits at Nákband were worked in the time of the Sikhs by Rája Guláb Singh, but are now closed. A late tahsíldár of Pind Dádan Khán, formerly employed at Nákband, states that for three successive years he had extracted 1,000 Lahori maunds of sulphur for the manufacture of gunpowder for the Sikh army. He supplied it at the rate of Rs. 6 per maund. He describes the pits as 30 or 40 feet deep. Mr. Baden-Powell thus describes the mode of manufacture:—

"The mode of extracting the sulphur from the matrix is simple. A hole is dug in the ground over which a large wide-mouthed earthen *ghara*, or globe-shaped jar, is placed. This is filled with crushed sulphur ore. A second *ghara*, with a large hole in the bottom, is put, mouth downwards, on the top of the first, and a third and a fourth on the top of the second. The mouth of each jar being over a hole broken in bottom of the one beneath it all communicate with each other, and at the joints a luting of clay is applied to fix them. The hole dug under the first or lowest *ghara*, containing the ore is then filled with wood and set on fire. The sulphur is thus sublimed out of the matrix and rises into the upper jars, on the sides of which it is deposited as 'flower of sulphur.' The process is complete in eight or ten hours."

The crystals of native sulphur picked out of the rock are called *aolasár*.

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Alum.

Alum is manufactured at Kotkí at the mouth of the Chichalli pass, on the confines of this district and that of Bannu.*

Flora.

The Kohát district is one of the most northern in India, and the general level of the country is much above that of the plains of the Punjab. The flora, therefore, differs considerably from that of an ordinary Punjab district. The kikar is hardly to be found. The tamarisk (Khaggal) is seldom met with, except in some of the lower ravines leading down to the Indus. The karita and the pilú or jal grow sparingly in Niláb and some of the low-lying tracts, but are never seen in the higher valleys.

Principal trees.

Kohát is pre-eminently the country of the olive and the mulberry. In the valleys the olive sometimes attains to the rank of a small tree, and is found in clumps round shrines and graveyards. On the hills, however, where it principally grows, it is hardly more than a bush. The mountain slopes, and sometimes the valleys, are often densely covered with it, mixed with gurgulla and maimáni. This is especially the case in Míranzai and Kachai. Towards Kohát the hills get barer, and in the Khattak country to the south are often quite bare. The gurgulla is exceedingly common through all the north of the district. In the general effect of its foliage it closely resembles the wild olive. It has a small fruit which ripens in the early summer, when it is eaten in large quantities by the natives. The maimáni is not so common as the gurgulla, nor does it grow quite so large. It has a fruit like a cranberry also much appreciated. In places the hill sides are thickly covered with bog myrtle or sanatha. This plant is very abundant in the Lawaghar hills. In the spring the scarlet flowers of the pomegranate and the orange blossoms of the rohírá often light up the jungles of the north-western valleys. The rohírá grows very abundantly in some graveyards near Hangu, which in the season are a mass of bloom. The wild fig (indzar) is also common in the upper valleys. Allied to this is a very similar-looking plant called the kharinja, which grows to the size of a forest tree. The finest kharinja trees are near Amír in the Khwarra. The fruit of the kharinja is sometimes eaten, but is very tasteless. The wild olive, as the hills get lower, gives way to the phula or palosi (*Acacia modesta*) which increases in amount as the olive disappears, gradually displacing it altogether. The Khwarra and Zíra valleys are full of palosi, which there forms a dense jungle. In Míranzai and Kohát proper the waste lands, where not overgrown with olive jungle, are generally covered with the dwarf palm or mazrai, which spreads over wide tracts.

In the unirrigated parts of the district trees are scarce. A few *ber* trees are generally found near the villages. In the irrigated tracts on the contrary trees are fairly abundant. The villages are generally surrounded with groves of mulberry trees, which often extend along the water-courses. Some of these attain to a considerable girth. The shisham is also common, mixed with the palosi, which in cultivated lands grows into a good-sized tree. Large banyan and pipal trees are often found near the sources of springs. Poplars and willows grow here and there along the water-courses

* See Gazetteer of Bannu.

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Geology, Fauna and Flora.

Principal trees.

and mill-runs. The walnut grows to a considerable size at Hangu, and is to be found also at Kohát, but it is not indigenous to the country and seldom fruits well. The fruit, though small in amount, is good in quality. There are a few firs at Kohát planted by British officers, but these are dying out. There are no firs or pines in any of the hills of the district or of the adjacent border. The chenar (plane tree) is to be found in places. There are some fine ones at Darsamand. The shini is a big forest tree, something like an ash tree found near Hangu and Kachai. The pastawanai, the spedár and the amlok are all denizens of the upper valleys. There is a tree called the *kanuja*, but locally known as *bar*, which grows round the spring at the village of Bar near Kohát. This is quite distinct from the bar or banyan which also grows there. The fruit is always full of small mosquitoes.

Shrubs.

Among smaller shrubs the badza and the marwandi are the commonest. The first is a plant with a white flower, growing three or four feet high, which is very common all over the district and quite useless. The leaves of the marwandi are often put into grain stacks. They keep off insects. The kand zarra is a prickly bush, the stem of which is a good deal used for fan handles and such like articles. The shamshád or box tree is found in Kachai. It is used for making writing boards. The tagha is a large shrub with a small edible berry, the wood of which is a good deal used for making amulets (*tawiz*).

Fruit-trees.

The common fruits of the district are grapes, melons, aluchas, limes and pomegranates, and to a less extent oranges, peaches and apples. The apricot grows well at Hangu, where an attempt is being made to introduce the cherry. Plantains and mangoes are to be found at Kohát, but the climate is too cold for them. Among garden trees are the bakhain, the jaman, and many others which it is unnecessary to mention.

Forest tracts.

There are large tracts of low jungle in the Khwarra and Zíra tappás and about Kachai, while the hills and side valleys of Míranzai are often covered with dense scrub. The tree growth, however, is dwarfed and stunted, and there is nothing anywhere in the district worthy of the name of a forest.

Pushto names of plants.

The following list of vernacular and scientific names of the principal trees and shrubs in the Afghan Frontier is taken from Dr. Cleghorn's Forest Report for 1864 :—

Pushto names of Timber Trees and Shrubs.

Adaipashtawar ...	Abelia triflora.	Ghwara cherai ...	Quercus
Aghzakai ...	Prosopis spicigera.	Sper cherai (*i.e.*, white oak).	" incana.
Anár ...	Punicea granatum.		
Badar ...	Taxus baccata.	Chinar ...	Platanus orientalis.
Bahán ...	Populus euphratica.	Ghujbai ...	Alnus.
Bajúr ...	Picea webbiana.	Ghuraskai ...	Dodonea burmanniana.
Bandúkai ...	Ephedra.		
Berra ...	Zizyphus jujuba.	Ghurghushtai ...	Amygdalus persica.
Buja ...	......	Ghwa ...	Tamarix orientalis.
Dzigawuna ...	......	Ghwaríja* ...	......
Cherai ...	Quercus.	Ghwardza* ...	......
Khárpata cherai ...	" ilex.	Gira ...	Alnus.

* These seem to be different pronunciations of the same name. Dr. Stewart notes the former as *Edwardsia mallis*, and the latter as *Cratorgus oxyacantha*.

Pushto names of plants.

Pushto names of Timber Trees and Shrubs—(Continued.)

Gulab ghuri ...	Rosa brunonis.	Mzarai ...	Chamaœrops ritchiana.
Gurgura ...	Reptonia buxifolia.	Nashtar ... {	Pinus longifolia
Hagai ...	Fraxinus buxifolia.		Cedrus deodra.
Hanja ...	Acacia farnesiana.	Nawukai ...	Jasminum.
Indzar ...	Ficus carica.	Palosa ...	Acacia modesta.
Jarlangai ...	Lonicera quinquelocularis.	Parwata ...	Hedera.
Karkaura ...	Zizyphus nummularia.	Pastawuna (Perai) ...	Grewia oppositifolia.
		Plewan ...	Salvadora persica.
Karkaurber ...	Zizyphus vulgaris.	Regdáwan ...	Tecoma undulata.
Kaskai ...	Indigofera heterantha.	Sanjata ...	Eleagnus orientalis.
Kbarra or Khbara ...	Capparis spinosa.	Sarap ...	Taxus baccata.
Khamasar ...	....	Sarawán ...	Rhus integerrima.
Kharwula (*i e.*, big willow).	Salix.	Sarlashtai ...	Spiœa lindleyana.
		Shakai ...	Urtica hypoleuca.
Khircha indzar ...	Grewia betulœfolia.	Shamshád ...	Buxus sempervirens.
Khiroba ...	Cotoneaster rotundifolia.	Shawa ..	Dalbergia sissoo.
		Shne (green) ...	Pistacia terebinthus.
Khowun or Khowund	Olea europea.	Speda (*i.e.*, sofaida)	Populas alba.
Khwa ...	Tamarix dioica.	Sperawuna ...	Buddleia crispa.
Khwaguwula (*i.e.*, sweet willow).	Salix dioica.	Spilecha ...	Fothergilla involucrata.
Kirra ...	Capparis aphylla.	Suraghzai (red thorn)	Celastrus parviflora.
Kuraskai ...	Berberis lycium.	Tagho ...	Celtis.
Laghunai ...	Daphne ,,	Torjaga ...	Pavia indica.
Lor ...	Ehretia aspera.	Tritch gandera ...	Calotropis gigantea.
Linandza ...	Pinus excelsa.	Ysandawuna ...	....
Mandata ...	Amygdalus persica.	Waghz ...	Juglans regia.
Mánra ...	Pirus malus.	Warawuna (small tree)	Rilus.
Márchob ...	Staphylea emodi.	Warmandai ...	Vitex.
Marghwalwa ...	Viburnum continifolium.	Wula ...	Salix.
		Wurak ...	Rhamnus virgatus.
Marwandai ...	Vitex negundo.	Wuraskai ...	Dodonœa burmanniana.
Mumanrai ...	Sageretia.		

For the spelling of the Pushto names Dr. Cleghorn was indebted to Rev. J. Loewenthal, and for the identification of the Botanical names, to Dr. J. L. Stewart's Memoranda on the Peshawar Valley.—*Jour. As. Soc., Beng.*, 1863. A short list of plants found in Kafiristan with Pushto names is given by Griffith (*It. Notes, pp.* 441-442), but it contains numerous typographic *errata*.

The preceding list may be usefully supplemented by the following, taken from Mr. Tucker :—

Maimání ...	Sageretia brandrethiana.	Shamshád ...	Dodonœa barmanmasia (Deane) 2. Buxus sempervirens (Powell).
Mazrai ...	Chamœrops humilis.		
Shini ...	Xanthoxylon Sp.?		
Pastawanai ...	Grewia oppositifolia.	Rohírá or Rebdun ...	Tecoma undulata.
Marwandai ...	Vitex negundo.	Gurgulla or Gurgura	Reptonia buxifolia.
Kanda-Zarra ...	Euonymus Sp.?	Tagha ...	Celtis caucasica.
		Amlok ...	Diospyros lotus.
		Kharinja ...	Ficus glomerata.

Wild beasts.

Wolves and leopards are common in this district, the former in the plains, the latter in the mountainous tracts. During the heat this year rewards have been given for the destruction of 80 leopards and 94 wolves. Jackals and foxes are fairly abundant everywhere. Wild pig are found in Míranzai and in the Samari and Borakka valleys. Bears occasionally come down to Míranzai from the Samána range, when the maize is ripe, and are now and then found in the Mír Khwali hills.

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Wild beasts.

The following figures show the number of wild animals for the killing of which rewards have been claimed during the past five years :—

Kind of Animal.	1878	1879	1880	1881	1882	Total.
Tigers ...	...	...	35	...	...	35
Leopards ...	18	22	1	22	47	110
Wolves ...	48	31	24	39	21	163
Hyænas ...	...	...	12	...	...	12
Other animals ...	...	...	...	19	24	43
Snakes ...	...	...	23	129	27	179
Total ...	66	53	95	209	119	542

Deer, &c.

Owing to the number of men possessing guns deer are very scarce. A few ravine deer only are to be found in the wilder tracts. Uriál are met with chiefly in the Khwarra and Shakardarra. The markhor has practically disappeared. Hares used to be numerous and are still abundant in Upper Míranzai. The Bijú, or grave digger, a sort of small badger, which is the terror of good Mahomedans, is met with here, as elsewhere in the Punjab.

Game birds.

As regards game birds, the common grey partridge is to be found everywhere, though diminishing in numbers owing to constant hawking and netting. Black partridge are getting scarce. They are still plentiful in parts of Upper Míranzai and Kachai. Chakor and sisi are common through the hills. A few snipe are to be picked up near Dhodha and one or two other places where the water is held up by dams in ravines with low-lying banks. An occasional woodcock is driven down by the winter cold into the gardens of Kohát and Kachai. Quail are plentiful in their season. Obára and sandgrouse visit the district in the cold weather. Duck are not numerous. The only good place for them is the Dhaud lake near Shakardarra. Kulan (*Grus cinerea*) pass through the district on their way south, but hardly ever stop in it. The common blue pigeon is common, and in Míranzai there is also the prang or variegated pigeon, which comes from Tíra. On the whole the district is a bad one for sport.

Fishes.

In the Kuram and the Kohát toi the principal fish is the mahasir. In the toi it seldom reaches more than three or four pounds in weight. In the Kuram it grows larger. In the Indus the usual fish are to be found, but these are not caught to any large extent. The river is rapid, and there are none of those land-locked lagoons left by the retreating floods so loved by the fishermen of the lower Indus.

Reptiles and insects.

Snakes are not numerous, and scorpions and most of the reptiles and insects common to the Punjab are to be found here also. Locusts, though not uncommon visitants, are less destructive than in the southern Punjab.

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Buddhist period.

The early history of the district is limited to the vaguest traditions. It is said that in Buddhist times two Rájas named Adh and Kohát settled along the northern border of the district. Rája Kohát gave his name to the town of Kohát, and Rája Adh to the ruins of an old fort on the hill side north of Muhammadzai, a village four miles to the west of Kohát. The remains of this fort, which is known as Adh-i-Samút, consist of the ruins here and there of the old ramparts. These show that the plan of the fort was merely escarping with walls and bastions a spur of the hill projecting between two ravines. Like most of the forts of those days Adh-i-Samút is situated far below the crest of the range, and is easily commanded with the weapons of the present day from the adjacent hill-side. The masonry of the ruins is inferior. None of those gigantic blocks are to be seen, such as compose the walls of the Buddhist forts of Bíl and Tíl Kafírkot on the Indus in the Dera Ismail Khán district. No ruins of buildings are now to be found within the fortified enclosure. There is a small spring, the presence of which undoubtedly led to the selection of the position. The other sights consist of an old banyan tree and a small stalactite grotto. The only other remnant of the Buddhist days is a road cut out of the mountain side, near the Kohát Kotal, leading by a very even gradient towards the crest of the hill.

Babar's expedition.

The first historical mention of Kohát is to be found in the memoirs of the Emperor Babar. The district was then being taken possession of by the Bangashes and Khattaks who now hold it. Babar's annals, however, throw little or no light on the extent of their occupation. He first mentions generally that Bangash was a Tummun entirely surrounded by hills inhabited by Afghan robbers, such as the Khagianí, the Khirilchí, the Burí and the Línder, who, lying out of the way, did not willingly pay taxes. He then narrates that in the year A.D. 1505, when at Peshawar, he was induced by Baki Cheghaniani to visit Kohát on the false hope of obtaining a rich booty. Babar had never before heard even the name of Kohát. He reached the town through the Kohát pass in two marches, and fell on it at luncheon time. After plundering it he sent foraging parties as far as the Indus. Bullocks, buffaloes and grain were the only plunder. He released his Afghán prisoners. After two days he marched up the valley towards "Bangash." When he reachad a narrow part of the valley, the hillmen of Kohát and that quarter crowded the hills on both flanks, raised the war shout and made a loud clamour. At last they foolishly occupied a detached hill. Now was Babar's opportunity. He sent a force to cut them off from the hills. About a hundred and fifty were killed. Many prisoners were taken. These put grass in their mouths in token of submission, being as much as to say "I am your ox," a custom which Babar first noticed here. Notwithstanding he had them beheaded at once. A minaret of their heads was erected at the next camping place. The next day he reached Hangu. Here again he met with resistance. The Afgháns held a fortified Sangar, which was stormed by Babar's troops, who cut off the heads of one or two hundred of them

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for another minaret. Babar gives us no further account of either Kohát or Hangu. In two marches from Hangu he reached Thal, and thence marched for Bannu through the Waziri hills along the Kuram. His guides took him along the *gosfand-lar* or sheep road, which was so bad that most of the bullocks plundered during the previous expedition dropped down by the way. Babar uniformly speaks of the inhabitants of the country as Afgháns, making no mention of special tribes by name. Like Kohát, Hangu appears to have been established as a town previous to the advent of the Bangashes.

Character of the subsequent history of Kohát.

The history of the Kohát district from the time of Babar is little more than an account of the Bangash and Khattak tribes. These clans appear to have taken possession of the district during the fourteenth and fifteenth centuries, but before giving the history of this settlement it will be well to sketch the connection of Kohát with the outside world up to the annexation of the Punjab in 1849. From the time of the Emperor Akbar to the invasion of Nadir Shah the Kohát district formed a part of the Mughal Empire.

Nadir Shah's invasion, A.D. 1738.

In 1738 Nadir Shah invaded India. His main army appears to have forced its way through the Peshawar district. A portion of his forces is said to have marched by the Kuram route through Biland Khel to Bannu. The Kohát district thus escaped invasion. After the sack of Delhi, the whole of the Trans-Indus tract was surrendered to Nadir Shah. His death in 1747 was followed by the establishment of the Durani Dynasty in the person of Ahmad Shah. From that time till the conquest of Peshawar by the Sikhs, Kohát remained a portion of the Afghán kingdom. Till the beginning of the present century such Government as there might be was administered through the local Bangash and Khattak chiefs. These collected a little revenue, but were more often called on to furnish levies, and many of them served in person in Hindustan, the Punjab and Cashmere.

Establishment of the Durani Dynasty, A.D. 1747.

Mr. Elphinstone's visit, A.D. 1809.

In the spring of 1809 Mr. Elphinstone passed through the Kohát district on his way to Peshawar to the court of the King Shah Shuja. He marched from Kálá Bágh on the Indus through the Bhangi Khel country to Chashmai near Shakardarra, and thence by Malgin and Shadi Khel to Kohát. It was February and the rain fell heavily, so that the march as far as Malgin was not pleasant. Some of the baggage was plundered by robbers. Mr. Elphinstone speaks of the country as belonging to the Baraks, whom he stigmatises as a wild tribe living in a state of anarchy and independent of the Khan of Terí. He probably confounded the Sagris and Bhangi Khels with the Baraks; the real Baraks being more to the west. He was escorted by Musa Khán, one of the King's officers. At Dodha he was met by Umr Khán, the son of the Khán of Kohát (Azizulla) with seven or eight hundred matchlock men. The party went on to Peshawar through the Kohát pass. Mr. Elphinstone mentions that the people of lower Bangash (Kohát) were very obedient to their Khán and to the King; those of upper Bangash less so.

After the fall of Shah Shuja in 1810 Kohát was brought more directly under the control of the rulers of Kabul and Peshawar, and like the rest of Afghánistan was subjected to a constant change of

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masters. Kohát was first leased for Rs. 33,000 to Mirza Girani, Munshi Bashi. He was succeeded by Sirdar Shakúr Khán, who in turn had to evacuate in favour of Shahzada Muhammad Sultán, brother of the King Mahmud Shah. This prince resided at Kohát for some years. After the murder of Wazir Fateh Khán in 1818, the whole of Afghánistan, except Herat, revolted from the Abdalli Dynasty. The country was parcelled out among Fateh Khán's brothers. Dost Muhammad Khán had Ghazni; Muhammad Azim Khán had Kabul; Sultán Muhammad Khán, Saiad Muhammad and Pír Muhammad had Peshawar. Samad Khán obtained Kohát and Hangu. Samad Khán was on good terms with Dost Muhammad Khán, who afterwards obtained possession of Kabul, and thus excited the jealousy of his other brothers at Kandahar and Peshawar. Samad Khán's sons were expelled from Kohát by a force under Pír Muhammad in 1827. Mr. Masson, who visited these parts in that year, passed through Hangu just as Sadu Khán, the son of Samad Khán, was retiring thence to Kabul.*

Fall of Shah Shuja, A.D. 1810.

Establishment of the Barakzais, A.D. 1818.

Mr. Masson's visit, 1827.

Ranjít Singh first marched to Peshawar in 1819. In 1832 Azím Khán was defeated by Ranjít Singh with great slaughter near

* Mr. Masson was a traveller, who passed through these parts alone, and generally on foot almost like a *faquir*. He came from Bannu, and made his way through the Waziri country passing near the hill of Kafirkot. He mistook the curiously shaped rocks for the ruins of a gigantic fortress, with regard to which he was told numerous lies. He seems to have reached Upper Míranzai. He then travelled *viá* Muhammad Khoja to Hangu. He then describes Hangu and the country thence to Kohát much as a traveller would do now. Sadu Khán was regularly established at Hangu and had a small flower garden. He was well-bred and amiable and was a devout Mussulmán. While at Hangu intelligence was received of the approach of a hostile force from Peshawar. Sadu Khán immediately collected the revenue due to him and proceeded to Kohát, where his elder brother, Muhammad Usmán Khán, resided. The brothers in consultation concluding that it was impossible to repel the invasion returned to Hangu, and taking all their property with them retired by the Kuram valley to Kabul.

Between Hangu and Kohát Masson was kindly received by the villagers. He was stopped on the road by Pír Muhammad Khán's troops. Pír Muhammad Khán was at first sulky, but afterwards treated him kindly. Masson put the number of houses at Hangu at about 300, at Kohát at about 500. There are now 272 houses in the first and 1,615 houses and 469 shops in the latter. He mentions that Samad Khán resided at Kabul leaving the government of Kohát to his sons. The revenue of Kohát was said to be Rs. 80,000, that of Hangu Rs. 20,000. This would be Durani money. He mentions that there was a difficulty in collecting the revenue. Even in Muhammad Khoja force had to be used. Pír Muhammad Khán's attack on Kohát was part of a preconcerted scheme for advancing against Dost Muhammad Khán from both Peshawar and Kandahar. The attack was unexpected, and Sadu Khán spoke of the whole business as a most flagitious one.

Pír Muhammad Khán having placed Abdul Wahab Khán as Governor of Hangu returned to Kohát. He now treated Masson with much civility. Pír Muhammad Khán was recalled to Kabul to meet an expected attack from the notorious Saiad Ahmed Shah. He gave Masson a seat on his elephant and took him with him to Peshawar. Through the pass and as far as Masanni they were in dread of attack from the hill-men. The Peshawar sirdárs had much to do with Kohát. Yar Muhammad Khán was the eldest and nominally the chief, and had the larger proportion of revenue, but Pír Muhammad, the youngest, was perhaps the most powerful, from the greater number of troops that he retained, besides being considered of an active and daring spirit. Sultán Muhammad Khán was not supposed to want capacity, but was milder and more amiable than his brothers; but his excessive fondness for finery exposed him to ridicule, and the pleasures of the harem seemed to occupy more of his attention than public affairs. Saiad Muhammad Khán was much inferior in intellect to the others and looked upon as a cypher in all matters of consultation and Government. Soon after these events Yar Muhammad Khán was killed in battle against Saiad Ahmed near Zeydah (A.D. 1828.) Masson's account is clear and wonderfully free from mistakes. (*Vide* Masson's Journeys in Afghanistan, &c., pp. 100—122.

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Sikh conquest, 1834.

Naushera, after which the Peshawar Sirdárs became tributary to the Sikh Government, who sent an army each year to collect the revenue and ravage the country. In 1834, on the flight of the Sirdárs, Harri Singh, the Sikh General, gained possession of Peshawar, and a Sikh Governor, Autar Singh Síndhanwalia, was now sent to Kohát. A Sikh outpost was at the same time established at Terí. On the arrival of the Sikhs at Kohát, Sirdár Pír Muhammad made his way to Kabul by the Peiwar Kotal.

Kohát granted to Sultán Muhammad Khán, A.D. 1836.

In 1836, however, Ranjít Singh became reconciled to Sultán Muhammad, and restored to him in service jagir Hastnagdar and half Doaba with Kohát, Terí and Hangu, the annual revenues of which were Rs. 1,50,000. The Sikhs now abandoned Kohát, and their garrison at Terí was at the same time massacred by the Khattak chief Rásul Khán. Harri Singh was killed in 1837 in a battle near Jamrud. Tej Singh administered the Peshawar Government for a short time in his place until relieved by General Avitabile, who retained charge for five years from 1838 to 1842, and was again followed by Tej Singh, who governed for four years. In 1846 Tej Singh was succeeded by Sher Singh, who was accompanied by Colonel George Lawrence as assistant to the newly appointed British Resident at Lahore. All this time Sultán Muhammad remained jagirdar and ruler of Kohát.

Second Sikh War, A.D. 1848.

In 1848 the second Sikh war broke out. The troops at Peshawar did not mutiny till October 1848. Colonel G. Lawrence knowing that the road to Attock was closed then took refuge at Kohát, where he was hospitably received by Khwaja Muhammad, son of Sirdár Sultán Muhammad. The Sirdár himself had remained at Peshawar in order to receive over charge of that province in accordance with a treacherous agreement that he had made with Chattar Singh, the Sikh General. Previous to Colonel Lawrence's departure Sultán Muhammad had sworn solemnly to provide for his safety and that of his family and of the officers with him. The party, however, soon found that though well-treated they were really prisoners. In the beginning of November Lawrence was sent back to Peshawar and delivered over to Chattar Singh. On

Annexation of the district, A.D. 1849.

the termination of the war, Lawrence, who had been previously released by the Sikhs, was re-appointed to Peshawar, Lieutenant Pollock being appointed Assistant Commissioner at Kohát, which, with the rest of the Punjab, had been formally annexed to the British dominions on 29th March 1849.

History of the tribes occupying the district.

It will now be convenient to give some account of the tribes already mentioned as occupying the district.

Origin of the Bangash tribe.

The Bangashes are not real Patháns. They claim a problematical descent from Khalid-ibn-Walid-ibn-Moghira, a Shekh of the Arab tribe of Koreshi, whose descendants are said to have settled in Persia, whence they were driven at the commencement of the 13th century by the tyranny of the Mughal Emperor Jenghis Khán. They passed *viâ* Sindh into Hindustán, and their chief Ismail was appointed Governor of Multán. His oppression gained him the title of Bankash, or tearer up of roots, and his descendants have been known as Bangashes ever since. He and his people excited the enmity of the neighbouring tribes, who drove them off.

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They retired to the Suleman mountains and eventually settled in Gardez.

Its mythical pedigrees.

Ismail is said to have ruled in Gardez for 30 years. After his death his sons moved down into the Kuram valley. The statements as to the names of his sons and grandsons vary. Some say that he had four sons—Gora, Gara, Samil, and Bai. Others say that Bai was a descendant of Gara. Mírán and Jamshed were also sons of Gara. The only facts to be deduced from these mythical genealogies seem to be that the Bangashes were originally divided into two main sections, Gara and Samil. The Gara comprised the Baizais and Míranzais, who now occupy the tappás of those names. The descendants of Jamshed are included under the general head of Míranzais. The Samilzais are not divided into any well marked sub-sections. They also have given their name to a tappá, which is mainly occupied by their descendants.

Gara and Samil.

The Baizais and Míranzais.

The Samilzais.

Settlement of Bangash tribe in Kuram.

The whole tribe at first settled in the Kuram valley. This immigration is supposed to have taken place subsequent to the invasion of Timúr (A.D. 1398); in the beginning of the 15th century they gradually moved down into Míranzai and eventually ousted the Orakzais from the country about Kohát. They appear to have done this in alliance with the Khattaks, who were simultaneously invading the Kohát district from the south. The Orakzais previously held as far as Reysi on the Indus. The Khattaks took the eastern country, Reysi, Pattiála and Zera; the Bangashes took the valley of Kohát. This occupation had been probably completed prior to the time of Babar's invasion (A.D. 1505).*

Division of the country between them and the Khattaks.

Decisive defeat of the Orakzais.

The decisive engagement which made the Bangashes masters of the Kohát valley is said to have been fought near Muhammadzai. Local traditions describe the battle as having lasted day and night for three days, till at last a youth in white appeared on the scene shouting "Dai, Dai, Dai, Sam da Bangasho; Ghar da Orakzo,"—which, being translated, means "It is, it is, it is, the plain of the Bangashes; the hill of the Orakzais." This legend is supposed by the Bangashes to satisfactorily dispose of any claims of the Orakzais to proprietory rights in the Kohát or Míranzai valleys. According to another tradition the Kohát valley before the Bangash invasion was occupied, not by Orakzais, but by the tribes of the Gabris, Safis and Maujaris, who are not now to be traced. Whoever the original inhabitants may have been they now entirely disappeared. They were either exterminated, or more probably they were incorporated with the Bangash settlers, at first as Hamsayas till in process of time they became indistinguishable from the real Bangashes.

Settlement of the Baizais at Kohát.

The original settlements of the Bangashes were in the Kuram valley. Míranzais, Samilzais, and Baizais were all located there. The Baizais, whose summer quarters were at Zirán in Kuram, used to move during the winter to the Kohát plain, much as the Waziris and Ghilzais now do. After a time they quarrelled with the inhabitants of the country. Being unable to cope with them alone,

* From the history of Khushal Khán it appears that the Orakzais were certainly ousted before the time of Malik Akorai, a contemporary of the Emperor Akbar (1556-1565), who led the Khattaks beyond the Khwarra to their present settlements in the Peshawar district.

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they got the men of Upper Míranzai and Hangu to join them, and with their assistance conquered the country, which has been since known as Baizai. In dividing the tract the Hangu and Míranzai confederates got allotments which their descendants still hold.

Supplanted in Kuram by Turis.

As the Bangashes took possession of these lower valleys the lands abandoned by them in Kuram were taken possession of by a new tribe, the Turis, who gradually obtained the mastery over the Bangashes that remained, and are now the dominant tribe there.

Their remaining settlements in Kuram.

The Bangashes still possess the following tracts in the Kuram valley: Baghzai occupied by Jamshedis, and Shalozam, Makhazai, Hajikhel, and Zirán occupied by Shamilzais.

The Gar and Samil factions.

There seems at some remote period to have been a bitter feud between the two great branches of the Bangashes, the Gar and the Samil, and all the neighbouring tribes joined either one faction or the other. The distinction still remains long after the origin of the quarrel has been forgotten. The Khattaks, the Waziris, the Zaimushts, and most of the Orakzais and Khaibar Afridis are Samil. The Turis, the Adam Khel Afridis and some of the Orakzai and Khaibar Afridi tribes are Gar. The factions are not of much political importance now-a-days, having been superseded by the more rabid enmity between Shiahs and Sunis.

Effect of these factions at the present time.

In our own territory, though one village may be pointed out as Gar and another as Samil, the old faction feeling has almost disappeared except when kept alive by some further cause of enmity. As regards the relations of our people with trans-border tribes as a rule where both are Gar or both Samil they are friendly. Where they belong to different sides, they are hostile. The Gar villages of Upper Míranzai hate the Waziris and the Zaimushts, who are Samil. The Khattaks and Waziris are both Samil, and are on good terms with one another. In the wars between the Sunis and Shiahs which go on in Tírah, a Samil tribe on one side will sometimes interpose in favour of a Samil tribe on the other, on account of the old connection; and so with the Gars. Thus in 1874, when a great confederacy of the Suni tribes had collected together to crush the Shiahs, the Ismailzais who are Samil got off the Bar Muhammad Khels, and the Ali Khels who are Gar got off the Mani Khels, so that the expedition came to nothing.

Dr. Bellew's hypothesis as to the origin of these factions.

Dr. Bellew in his "Races of Afghánistan" explains the existence of these factions in the following way. He writes: "The factions evidently came into existence on the conversion of the people *en bloc* to Islám, when all became a common brotherhood in the faith, and called themselves Mussulmans, though they yet maintained a distinction expressive of their original religious separation—a sign that their conversion was effected by force. And thus the people of the two rival religions, at that time flourishing side by side in this region, namely, the Buddhist and the Magian, ranged themselves naturally under the respective standards or factions of their original religions; the Buddhist Sáman or Sráman giving the name to the one, and the Magian Gabr, Gour or Gar to the other." The theory is ingenious, but the simple explanation given by the people themselves seems more probable, *viz.*, that the factions took their

origion in a quarrel between the Gar and Samil sections of the Bangash tribe, in which the neighbouring clans took sides. The Bangashes did not enter the district till the 14th or 15th century, long subsequent to their conversion to Muhammadanism. It is hardly likely that they should have been affected by religious distinctions, which had come to an end centuries before they came into existence as a separate tribe.

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Dr. Bellew's hypothesis as to the origin of these factions.

The following villages and tracts are respectively Samil and Gar :—

	Samil.	Gar.
Baizai ...	......	Baizai (No strong Gar feeling).
Samilzai ...	Muhammadzai ...	Sherkot.
	Kaghazai ...	Alizai.
	Ushtarzai ...	Khadizai.
	Landai Kachai ...	Kachai except Landai.
		Marai.
		Nasrat Khel.
Hangu ...	Shahu Khel (partly Gar,	partly Samil).
	Hangu ...	Lodi Khel.
		Bazar.
		Raisan.
		Ibrahimzai.
Míranzai above Hangu	Baliamin ...	All the old Bangash villages except Muhammad Khoja and Baliamin.
	Muhammad Khoja Zaimusht and Orakzai villages	
Khattak ...	Khattaks are all Samil.	

The following statement shows the division of the border tribes into Gar and Samil :—

Main Tribe.	Sub-Tribe.	Religion.	Politics.	Number of fighting men.
Adam Khels ...	Bazotis ...	Suni ...	Gar ...	4,500
Daulatzais ...	Utman Khels ...	Do. ...	Samil ...	500
	Feroz Khels ...	Do. ...	Do. ...	600
	Stur Khels ...	Do. ...	Do. ...	800
Alizais ...	And Khels and ...	Do. ...	Samil ...	400
	Tazi Khels ...	Shiah ...	Gar ...	300
Muhammad Khels ...	Sipaiahs ...	Do. ...	Do. ...	300
	Bar Muhammad Khels	...	...	1,000*
	Mani Khels ...	...	...	800
	Abdul Aziz Khels ...	...	...	400
Samil tribes under the Khán of Hangu ...	Rabia Khels ...	Suni ...	Samil ...	600
	Mamazais of Duradur ...	Do. ...	Do. ...	300
	Sadda Khels ...	...	...	80
	Isa Khels ...	...	...	100
	Khadizais ...	...	...	250
	Malla Khels ...	...	...	1,000
	Mishtis ...	...	...	3,000
	Shekhans ...	...	...	3,000
Other Samil tribes ...	Alisherzais ...	Suni ...	Samil ...	2,700
	Zaimushts ...	...	...	1,750
	Half Masuzais ...	...	...	1,500
Western Gar tribes...	Akhels ...	Suni ...	Gar ...	750
	Ali Khels ...	Mostly Suni	...	2,300
	Mamuzais ...	Suni ...	...	2,800
	Half Masuzais ...	...	...	1,500
			Total ...	31,230

* Originally Samil.

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Of the other Afridi tribes towards the Khaibar, the Aka Khels, Sipahs, Malik din Khels and Zakha Khels are Samil, while the Kambar Khels and Kuki Khels are Gar.

Division of the Bangashes into those of Míranzai and Kohát.

The Bangash tribe seem from the time of their first settlement to have been divided into the Upper Bangashes of Míranzai or Hangu, and the Lower Bangashes of Kohát. The Samilzai tappá was sometimes attached to Hangu, semetimes to Kohát. Probably when they arrived they had no recognised chiefs, managing their affairs on the democratic system peculiar to these Pathán clans. When, however, they settled in a comparatively rich and open country, easily accessible to the armies of the Mughal Emperors, the latter would naturally have found it advisable to recognise certain leading men as chiefs, and to employ them in the collection of revenue and the furnishing of levies.

Sanads of the chiefs.

The Khán of Hangu has a succession of sanads given to his ancestors dating as far back as 1632 (from the Emperor Shah Jahan). The earliest of these gives him the farm of Kachai and Marai. Another from the Emperor Aurangzeb, dated A.D. 1700, gives him the lease of both Upper and Lower Míranzai on a net revenue of Rs. 12,000. The succession to the chiefship in the Kohát family has been more broken, and probably the older sanads have been lost and mislaid. The earliest forthcoming dates from A.D. 1745 and was given by Muhammad Shah to Izzat Khán, the ancestor of the present chiefs.

Position of the chiefs.

The rule of the Kháns of Kohát and Hangu must have been of the most intermittent character. The boundaries of their jurisdictions were perpetually varying, and they were constantly engaged in internecine disputes. Upper Míranzai seems to have been all along almost independent. Sometimes a powerful chief, with the support of the king, became Governor of the whole country from the Indus to the Kuram. For instance Ghulam Muhammad of Hangu in the time of Nadir Shah is said to have ruled over Baizai and as far as Matanni in the Peshawar district. Zabbardast Khán, Izzat Khel of Kohát, in the time of Timúr Shah, held the whole country as far as Biland Khel, the Hangu family being temporarily expelled. When the Durani monarchy broke up, its dominions were divided among the numerous brothers of Fatteh Khán, and from that time members of the Barakzai family constantly resided both at Kohát and Hangu overshadowing the local chiefs. These sometimes held a public position as lessees of portions of the country. At other times they sank into obscurity or fled for refuge into the neighbouring hills.

The detailed history of these Kháns and lessees is very confused and of no interest to the general reader, though an acquaintance with it is very necessary for officers connected with the district. It will be found in detail in the appendices to Mr. Tucker's Settlement Report. The Bangashes now form the bulk of the population of the Kohát and Hangu tahsíls.

The Niazi tribe.

Associated with the Bangashes are large numbers of Niazis, who are now hardly to be distinguished from them. The Niazis are by origin Pawindahs, the general name for the migratory tribes who carry on the trade between Afghánistan and the Punjab

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The Niazi tribe.

through the Gumal pass in the Dera Ismail Khán district. A remnant of this tribe to the number of about 400 men are still engaged in the Pawindah trade. These Niazis are a Lodí tribe; their first settlements were in the Tank tahsíl. They spread thence about the end of the 15th century into the Bannu district Being driven out by the Marwats they moved on into Isa Khel and Miánwáli, where they are now the dominant class. According to Mr. Thorburn they settled in Isa Khel about A.D. 1600 and in Miánwáli about A.D. 1750.

Their settlement in the Kohát district.

Little is known of the settlement of the Niazis in the Kohát district. It must have taken place a century or two before their settlement in Isa Khel. According to local tradition they arrived here in the time of Daulat Khán son of Bai Khán. This would make their settlement contemporaneous with that of the Baizai Bangashes, which seems to have taken place previous to the time of Babar's invasion (A.D. 1505). It is probable, however, that they arrived before the settlement of Baizai. They probably first established themselves along the lower course of the Kohát toi, about Kamal Khel, and spread along one of its main feeders up the Sumari valley to where it debouches on Míranzai near Togh.

The strip of country which they occupy.

Togh, Barabbas Khel and Kotki in Miranzai, the two villages of Samari, Gadda Khel and a number of villages lower down on the Kohát toi, as well as the large villages of Togh east of Kohát, are now occupied by Niazis. In the Bangash pedigree tables, showing the allotment of shares in the land to the different sections, the Niazis are shown among the original sharers, but I expect that most of their lands were acquired independently of the Bangashes. The Niazi villages form a long strip interposing between the Khattaks and the Bangshes from Togh, in Míranzai to Manda Khel, a distance of more than thirty miles. Except in Upper Míranzai the Khattaks and Bangashes hardly ever come directly in contact. The Baizai Togh is acknowledged to have been founded by settlers from the Míranzai Togh, when the Kohát lands were partitioned among the Baizais. This alone proves that the Niazi settlement must have been of very old date.

The Bangashes, including the Niazis, occupy the Hangu tahsíl and the Baizai and Samilzai tappás round Kohát. The Khattaks hold all the rest of the district.

Origin of the Khattak tribe.

The first settlement of the Khattaks was at Shwál, a valley in the Waziri country lying to the west of Bannu, near the Pír Ghal peak. They migrated thence eastwards to the British district of Bannu and settled with the Afghán tribes of Honai and Mangal, who then held it. These tribes were driven out by the Shitaks, a clan allied to the Khattaks, also from Shwál, probably during the 14th century.* The Shitaks gradually drove back the weak Khattak communities previously settled along the left bank of the Kuram. The Khattaks thus pressed from behind gradually spread over the southern portion of the Kohát district. They first took possession of the Chauntra Bahadar Khel and Terí valleys, and jointly

Their settlement in Kohát.

* Major Plowden in his Notes on the Tarik-i-Murassa gives the date of the Shitak invasion as Circiter A.D. 1300. Mr. Thorburn in the Settlement Report of Bannu puts it at 500 years from the present time, Circiter 1375.

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with the Bangashes drove out the tribes previously occupying the north-eastern part of the district, and obtained the Gumbat, Pattiála and Zíra tappás as their share.

Malik Ako and his doings in the Khwarra.

Malik Akorai, or Ako, the first of a long line of Khattak chiefs, who flourished in the 16th century, was a man of Karbogha, a village north-west of Terí. The Khattaks seem to have been firmly established there in his time, and to have carried on a predatory war with the neighbouring Bangashes of Darsamand. Malik Ako quarrelled with his relatives at Karbogha and removed to the Khwarra. The Karbogha men were subsequently induced to emigrate. They tried to settle in Shakardarra, but the Awáns of Kálábágh were too strong for them, and after a good deal of fighting the Khattaks moved off and eventually settled with Malik Ako at Suniálu in the Khwarra. The Karbogha Khattaks were first class robbers, and from their strongholds in the Cherát range, they ravaged the country far and wide. The Malik had a special dislike on religious grounds to Hindu jogís. He used to kill them and keep their earnings, which eventually filled two large earthen jars. He successfully resisted the forces of the Emperor Akbar under Shah Beg Khán, Governor of Peshawar. When the Emperor himself happened on one of his campaigns to be at Niláb, A.D. 1581, he sent for Malik Ako and arranged with him that the Khattaks were to enjoy a transit duty on all cattle passing along the Peshawar-Attock road, in consideration for which they were to be responsible for its safety. Malik Ako also obtained a grant from the emperor of the country south of the Kabul river from Khairabad to Naushera. He subsequently founded the village of Akora on this road, and established a serai there. Akora became thenceforth the capital of the tribe.

He comes to terms with the Emperor Akbar.

The Sagri Khattaks.

The Sagris, a branch of the Bolak Khattaks, who had accompanied Malik Ako to the Khwarra, soon afterwards moved down to Shakardarra and Nandraka. They drove out the Awáns, and took possession of the country nearly as far as Kálábágh. They afterwards crossed the Indus and drove the Awáns out of Makhad and the surrounding tract. The Shakardarra and Mahkad tappás are still held by the Sagris. They have always had a chief, but the family holding the chiefship has been more than once changed. An account of the Sagri Khattaks will be found in Appendix IV. to Mr. Tucker's Settlement Report. The present chief Ghulam Mahammad Khán lives at Mukhad and is a jagírdar of both the Pindi and the Kohát district.

The Bhangi Khels.

The Bhangi Khel Khattaks were a section of the Sagris. They broke off from the latter and acquired an adjoining tract now included in the Bannu district.

History of the Akora Khattaks.

The Sagris seem to have been altogether independent of the family of Malik Ako, who established themselves at Akora and were the acknowledged chiefs of all the other Khattaks, from the Kabul river to the neighbourhood of Bannu. Malik Ako's successors appear to have held their chiefship under the confirmation of the Delhi Emperors, and usually met a violent death at the hands of their relatives. The celebrated Khushal Khán was their most noted chieftain. His great grandson Sadulla Khán, being on bad terms

with his father Afzal Khán (the historian), established himself on the site of the present town of Terí which has ever since been the head-quarters of the western Khattaks. Shadulla himself afterwards succeeded to the chiefship of the whole tribe, but from this time forward the western Khattaks were separately governed by a chief of their own residing at Terí.

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Establishment of an under-chief at Terí.

At first the Terí chief was merely the Naib of the Akora chief. Eventually the Terí chiefship became settled in the family of Shahbaz Khán, the younger son of Shadulla Khán, from whom the present chief, Nawab Sir Khwaja Muhammad Khán, is descended. The elder branch, the descendants of Saadat Khán, resided at Akora. They interfered a good deal in Terí matters, and exercised a sort of over-chiefship till they were overwhelmed by the Sikh invasion. The Terí chiefship was but little affected by the Sikh conquest, but the Akora chiefship as a whole was entirely broken up. All the leading members of the family were at feud with one another, and murder was more rife than ever. Two or three petty chiefs survived from the wreck and were found at annexation in possession of small jagírs bestowed on them by the Sikh Government. These will be mentioned further on. They divided between them the whole of the Akora Khattak portion of the Kohát tahsíl.

Break-up of the Akora chiefship.

During the second Sikh war Khwaja Muhammad Khán, the chief of Terí, took the side of the British Government. At annexation he was continued in the management of the whole Terí tahsíl, which was confirmed to him in perpetuity at a fixed assessment equal to about a third of the revenue of the tract. Further information regarding him will be found in Section F of Chapter III (Leading Families of the District). The history of the Terí chiefs is confused and uninteresting to the general reader. It will be found in detail in Appendix III to the Settlement Report, together with some notes on the sub-divisions of the Khattak clan.

The grant of the Terí country to Khwaja Muhammad Khán.

At the annexation of the Punjab on the 29th of March, 1849, Kohát was included in the Peshawar district. The state of things was then as follows: Lieut. Pollock was supported at Kohát by a force of levies, mostly Multánís, from the Deraját. Bahadur Sher Khán was the leading man among the Bangashes of Kohát, and Ghulam Haidar Khán, on the departure of the Barakzais, had regained his position as Chief of Hangu. Upper Míranzai was practically in a state of independence, the villages for many years past having paid no revenue whatever to the Barakzais. Khwaja Muhammad Khán was the chief of the Terí Khattaks, but had very little power over a large portion of the tract. Chauntra, including Bahadar Khel and Lawaghar, was nearly independent of his authority, and the upper portion of the Darra towards Dallan was almost as free as the adjoining villages of Upper Míranzai. The Akora Khattak country was divided between the jagírdárs Jafir Khán and Afzal Khán. Afzal Khán's jagír was generally in a state of anarchy. Shakardarra formed a part of the jagír of Ghulam Mustapha Khán, the Sagri Chief of Mukhad. Ghulam Mustapha was then an old man, and his son Ghulam Mahomad Khán, the present Chief, really managed the country.

State of the district at annexation.

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Construction of roads.

Kohát pass road.

The attention of the District Officers was first drawn to the construction of roads to connect Kohát with Peshawar, Rawalpindi and Bannu. The first brought us at once into collision with hill tribes At annexation the Government had agreed to continue to the Afridis of the Kohát pass the allowances that they had drawn under native rule. In the cold weather of 1849-50, Colonel Lawrence commenced to make a good road through the pass, but in 1850 the Bazotis showed their disapprobation by cutting up a working party of Sappers. On this there was a military expedition from Peshawar under Sir Colin Campbell. The Commander-in-Chief Sir Charles Napier himself accompanied the column, which marched through the pass, destroying the villages on the way, and reached Kohát on 12th February. The 1st Punjab Infantry under Captain Coke and some other troops were now left at Kohát, while the remainder of the force marched back through the pass to Peshawar, not without some opposition on the part of the Afridís.

Sir Charles Napier's expedition.

Further history of Pass affairs up to 1853.

No practical benefit resulted from this expedition, and the pass remained closed as before till the following November (1850), when fresh arrangements were made, and it was reopened, Rahmat* Khán Orakzai being associated in the management. The attempt to make a good road was at the same time abandoned. The pass now remained open for nearly three years. Eventually a quarrel sprang up between Rahmat Khán and the Afridis. In October 1853 the latter seized Rahmat Khán's post on the Kotal, and the pass was then closed. After this Captain Coke made an attempt to hold the Kotal with Bangash levies. These, however, fled precipitately on the first attack by the Afridis, Captain Coke being himself slightly wounded on the occasion. The Daulatzai tribes (*viz.*, the Bazotis, Feroz Khels and Utmán Khels), the Sipaiahs and the southern Jowakís were now associated with the Bangashes in the defence of the Kotal, and were given allowances, Rahmat Khán Orakzai being at the same time got rid of. Our position at the northern end of the pass was also strengthened by the construction of Fort Mackeson. The Afridis now came to terms; the pass was reopened at the end of 1853, and with one trivial interval remained open till 1865.

Bahadur Sher Khán Bangash placed in charge of the pass.

Bahadur Sher Khán, the Bangash Chief, was engaged at annexation as lessee for several villages near Kohát. In the beginning of 1851 he was in difficulties with his revenue, and fled into the Sipaiah hills. He was soon recalled however by Captain Coke and placed in charge of our relations with the pass Afridis, a position that he occupied till his death in 1880.

Road to Khushálgarh.

The road by Khushálgarh to Rawalpindi gave comparatively little trouble. Occasional robberies were committed by the neighbouring Jawakís, who even ventured now and then to plunder boats on the Indus. Our relations with the Jawakís were very uncertain in their character. Sometimes when the Kohát pass was closed, a postal line would be established *viâ* Bori; at other times we were threatening them with punitive expeditions. In 1853 the conduct of the Bori Jawakís was exceptionably bad, and at the end

Conduct of the Jawakís.

* This Rahmat Khán was father of the present Chief Usman Khán, who resides sometimes in Peshawar and sometimes in Tíra. He has not much influence in the hills.

of that year a force was marched into the Bori valley. Some villages were burned, and in the beginning of 1854 Captain Coke was able to report their complete submission. The sothern Jawakís had before this been associated in the arrangements for defending the Kotal.

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Road to Bannu.

The main route from Kohát to Bannu before annexation passed by Nar and Karrak through the Khúni Gah ravine. As early as 1850 a scheme was taken in hand for opening out a more direct route *viâ* Bahadar Khel and the Súrdagh pass. A military road to Bahadar Khel was absolutely necessary to enable us to control the great salt mines at that place, which were jeopardised by the rebellious character of the neighbouring Khattaks as well as by attacks from the Waziris of the adjoining border.

Excitement about salt.

A good deal of excitement had been caused in the neighbourhood of these mines, and among the salt traders generally, by a very heavy increase in the salt duty introduced in January 1850. In February 1850 the Bahadar Khel and adjoining Khattaks took advantage of the troubles in the Kohát pass, to show signs of insubordination. On this Lieutenant Pollock marched with a small force* through their country to Latammar, which he reached unopposed on 2nd March 1850. This was enough to quiet the country, and in April the salt duty was reduced to the present low rates.

Troubles at Bahadar Khel.

In October 1850, the men of Bahadar Khel and Drish Khel attacked a party of Multání levies who were protecting a working party employed on the new Bannu road near Totakkí. They drove them off and took possession of the Bahadar Khel mines, but the insurrection was quelled on the arrival of a small force under Captain Coke and Lieutenant Pollock, who reached Bahadar Khel on 10th October. Arrangements were now made for constructing a fort at Bahadar Khel.

Hitherto the Waziris and Khattaks had been in league; but in November 1851 the Waziris attacked the village of Bahadar Khel and were roughly handled by the villagers and by a company of the 4th Punjab Infantry. This broke up the alliance; but to the present day the Khattaks of this border are generally on intimate terms with the neighbouring Waziris.

The last and the most serious of these disturbances occurred in the summer of 1852. There were rumours that our troops had met with serious reverses in Ránizai. The Deputy Commissioner, Captain Coke, was himself absent in Ránizai with his regiment. The Khattaks of Bahadar Khel, Karrak, and Lawaghar, who had been annoyed at the establishment of military posts at Narí and Latammar, took advantage of our supposed difficulties to rise in open insurrection. They again seized the salt mines, while the men of Lawaghar threatened the garrison of Narí. Captain Coke, on receipt of the news, at once marched back with the 1st Punjab Infantry, four companies of the 3rd Punjab Infantry, and two squadrons of the 1st Punjab Cavalry. He reached Kohát on 3rd June and the next day made a forced march of 60 miles *viâ* Narí to Bahadar Khel. The villagers having refused to give in, and having retired

* 350 Irregulars, a company of the 1st Punjab Infantry, and two guns.

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Troubles at Bahadar Khel.

to the adjoining hills, Captain Coke dismantled their village. These prompt proceedings led to the submission of the men of Súrdagh and Latammar within a week. Most of the Bahadar Khel malcontents had given in by the end of August, but the Lawaghar men, protected by the remoteness and the difficult character of their country, did not submit till the following cold weather. The village of Bahadar Khel was removed to a site commanded by the new fort.

Pacification of the country.

After this the new road to Bannu was completed without further disturbance, and by 1853 a good fort had been constructed at Bahadar Khel. This part of the country henceforward remained perfectly quiet till the Barak rising of 1880. Narí was at first garrisoned by the 5th Punjab Infantry under Captain Vaughan, but the change of route rendered it a post of but little importance, and when the fort of Bahadar Khel was built the troops at Narí were withdrawn, except a small detachment that was retained there for many years afterwards. About this time the old crumbling Duraní fort at Kohát was enlarged and reconstructed on a plan of Colonel Napier's.

Troops at Narí.

Reconstruction of the fort at Kohát.

Lower Míranzai.

It remains to sketch the history of Míranzai and the Akora Khattak ilaqa. As regards Lower Míranzai, Ghulam Haidar Khán, the Chief, was continued in charge after annexation as tahsíldár. Our boundary to the west was at that time quite unsettled. For two years no revenue was taken from Upper Míranzai, and Sirdár Azim Khán, Governor of Kuram, seeing that the British Government were taking no steps to annex it, made arrangements in 1851 for including it within his own province. The Upper Míranzai villagers objected strongly to passing again under Kabul rule, and petitioned the Deputy Commissioner to be annexed to the Kohát district, to which they asserted they had always hitherto been attached. In accordance with their wishes the Upper Míranzai villages were solemnly annexed by proclamation in August 1851. Sirdár Azim Khán in spite of this continued his arrangements for taking possession of the tract, and detachments of Kabul Cavalry had advanced as far as Torawarí. The Waziris and Zaimushts were at the same time given khillats and instigated to continue their predatory attacks on the Bangashes of the valley. Captain Coke accordingly addressed a remonstrance to the Sirdár, which he forwarded by his right hand man Mír Mubarak Shah, and meanwhile prepared to defend Míranzai by force.

Annexation of Upper Míranzai in 1851.

First Míranzai Expedition, A.D. 1851.

The Waziris had already assembled at Biland Khel to attack Darsamand, when Captain Coke in September 1851 with a small military force and some Khattak levies, under their Chief Khwaja Mohamed Khán, set out on what is known as the first Míranzai expedition. After all there was no fighting beyond a little firing in the neighbourhood of Thal and Biland Khel, and the force returned to Kohát on 12th November. Captain Coke took advantage of this opportunity to settle the revenue arrangements of Míranzai.

Upper Míranzai continues in a state of anarchy.

The only object of the Upper Míranzai villages had been to escape from the clutches of the Kabul Government. They had no intention of paying revenue, or becoming British subjects in anything but name. Captain Coke was exceedingly anxious to bridle the unruly inhabitants of these parts by the construction of a fort like that

at Bahadar Khel, but his attention was too much taken up with matters elsewhere for him to interfere with any effect in Míranzai. At the end of 1854 Upper Míranzai was in a state of anarchy. The villages had paid no revenue since their nominal annexation; they resisted our civil officials, and fought with and plundered one another. At the same time no sooner were they attacked by Turís and Waziris from outside, than they screamed out loudly for aid, urging absurd reasons for their past misconduct. In addition to this the valley was an asylum for all the murderers and robbers of Kohát and the neighbouring districts, who raided from it in security on the adjoining portions of the Hangu and Terí ilaqás.

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Upper Míranzai continues in a state of anarchy.

Kabul Khel Expedition of 1852.

One or two attempts had been made in this interval to bring the Waziris and Turís to order. In December 1852 an expedition was sent up the Gumatti pass from the Bannu side against the Umarzai Waziris, who were to some extent assisted by the Kabul Khels, and caravans had from time to time been seized in reprisal.

Second Míranzai Expedition, A.D. 1855.

At last, in the beginning of 1855, it was determined to despatch a military force against Upper Míranzai. General Chamberlain commanded and Captain Coke accompanied the expedition. The troops first marched to Togh, when all the Upper Míranzai villages gave in thier submission. The force marched thence *viá* Nariab to Darsamand. At this latter place Afridis, Zaimushts and other hill men to the number of about 4,000 collected to oppose it, occupying the surrounding hills. On 29th April the enemy was attacked and routed. They fled with such precipitation that very few were killed. The force then marched into the cultivated country of the Waziris along the Kuram below Thal, on which the Kabul Khels submitted without fighting. This, which is known as the second Míranzai expedition, lasted from 4th April to 21st May 1855.

Murder of Ghulam Haidar Khán of Hangu.

On 7th June 1855, Ghulam Haidar, who was Khán of Hangu and also tahsíldár, was murdered by a relative, Manawar. The murderer forthwith escaped into the Orakzai hills. Ghulam Haidar Khán left some young sons, and a brother Muzaffar Khán, the present chief. Captain Coke, however, at once appointed Mir Mubarak Shah to the vacant tahsíldárship. The Hangu family were the heads of the neighbouring Samil clans of the Orakzais, with whom in old days they had habitually taken refuge when in difficulties with the Governors of Kohát. It is not extraordinary, therefore, that these clans, especially the Rabia Khels, Shekhans and Mishtis now began to raid on our villages. Accordingly General Chamberlain, accompanied as before by Captain Coke, led a force to Hangu. On 31st August the troops attacked the Rabia Khel strongholds in the Samáná mountains, while a raiding party of Khwaja Muhammad Khán's Khattaks destroyed their villages in the Khankai valley behind. After this the Orakzais submitted. The force returned to Kohát on 7th October. The Commissioner, Colonel Edwardes, having insisted on Muzaffar Khán being appointed tahsíldár of Hangu in the place of his murdered brother, Captain Coke, who objected to the removal of his own nominee, Mír Mubarak Shah, resigned the Deputy Commissionership. He retained the command of his regiment and continued to take a part in the subsequent expeditions. This was in October 1855. Captain Henderson, who commanded

Attack on the Orakzais near Hangu, A.D. 1855.

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Third Míranzai expedition, A.D. 1856.

The force invades Kuram and punishes the Turís.

And the Waziris.

Government refuses to allow the annexation of Biland Khel.

Fresh difficulties with the Waziris.

Murder of Captain Meecham.

Kabul Khel Expedition of 1859-60.

The Akora tappás. Niláb.

Disturbed state of Zíra and Khwarra.

Afzal Khán deprived of the management, A.D. 1854.

the 3rd Punjab Infantry, now became Deputy Commissioner, retaining at the same time his regimental appointment.

In spite of the expedition in 1855, Upper Míranzai continued to give trouble. The Turís had been raiding as before : Darsamand had withheld its revenue, the Zaimushts were rebellious. This led to the third Míranzai expedition. General Chamberlain, accompanied by Captain Henderson, with 4,500 men and 14 guns, started on 21st October 1856, and marched up the valley as far as Nariab. The Zaimushts of Torawari, continuing to be contumacious, their village was attacked and the greater part of it burned. The Zaimushts were fined. Darsamand had already given in and paid up the revenue due. The force now marched up the Kuram valley, nearly as far as the Peiwár Kotal. The Turís were fined Rs. 8,000. The Miamai section of the Kabul Khels having murdered some grass-cuts, the troops now turned against this latter tribe. After some fighting in the hills beyond Biland Khel they submitted. The force returned to Gandiour on 21st December, and after the settlement of some further difficulties with the Zaimushts was broken up.

The local officers at this time were very desirous that the Bangash village of Biland Khel and the trans-Kuram lands of Thal should be included in British territory. In spite of their representations the Government decided by orders, dated 14th September 1858, that the river Kuram was to be the British boundary in this direction. This decision appears to have led to fresh difficulties with the Waziris. In 1859, they raided on the Trans-Kuram lands of the village of Thal, and their border was generally in an unsettled state. Eventually the murder of Captain Meecham on the Bannu road near Latammar led to another expedition against the Kabul Khels. A force under General Chamberlain, consisting of 3,900 men and 13 guns, accompanied by Captain Henderson, crossed the Kuram at Thal on 20th December 1859 and marched to Maidáni; the Wazírís lost some 50 men and much cattle. The force broke up on 7th January 1860. The Kabul Khel country was mapped, but the murderers escaped, except the ringleader, Muhabbat, who not long afterwards was given up by the Ahmadzais and hanged.

As regards the north-eastern corner of the district, the Niláb tappá was fairly well managed by Jafir Khán. Afzal Khán, however, who was jagírdar of the Zíra and Khwarra valleys, had allowed his country to fall into a state of utter anarchy. Zíra had been nearly depopulated by Jawakí inroads. The Khwarra Khattaks were stronger, and were more or less in league with the neighbouring Hasan Khels. The whole jagír was an asylum for the outlaws of the Pindi district, who robbed and plundered at their pleasure, but were safe from pursuit as soon as they had crossed the Indus. The village of Shekh Allahdád in especial had an unenviable notoriety, as being crowded with murderers and other criminals, who had been attracted to it as much by the advantages of its situation for purposes of plunder as by its sanctity. On 29th September 1853, Coke having quietly slipped down the Khushalgarh road, made an unsuccessful attempt to surprise Shekh Allahdád. Most of the men that he had hoped to seize had fled before his arrival. The state of the country being intolerable, Afzal Khán was sent off to the Peshawar

district and deprived of the management of his jagír, which in the beginning of 1854 was attached to the Kohát district. When Coke camped at Shadipur in November 1854, he found almost every village in the Zíra valley in ruins. Owing to the exertions of Mír Mubarak Shah, this state of things was soon rectified ; the fugitive inhabitants were recalled ; police stations were established, and in this and the following year a road was opened out by the Mír Kalán pass to Peshawar. Zíra and Khwarra are still a wild and thinly peopled country, where a good deal of cattle-stealing goes on.

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Afzal Khán deprived of the management, A.D. 1854.

Shakardarra.

The Shakardarra jagír was perfectly peaceful from the first, the Khán and leading maliks being generally engaged in fighting with one another in our courts as to the right of the former to resume the ináms enjoyed by the latter, a contest which has kept them occupied down to the present day.

The mutiny year.

The mutiny year was a comparatively peaceful one in Kohát. On the breaking out of the mutiny the district was garrisoned by three regiments (2,700 men) of infantry, one cavalry regiment of 580 men, and a battery of artillery with 186 men.

On 14th May one regiment of infantry moved on Attock. Its detachments were recalled from Narí and Bahadar Khel, being replaced by Khattaks. On 16th May most of the mounted police were sent to Peshawar, and were followed by 600 foot police and village levies, most of whom, however, were in a few days sent back. Other military detachments were withdrawn to join Nicholson's force. The 2nd Punjab Cavalry marched to Peshawar on the 31st May. On 29th May three companies of the 58th Native Infantry arrived at Kohát. The 6th Punjab Infantry was largely a Hindustáni regiment, and the arrival of the 58th made the Hindustáni element for the time unpleasantly strong. The 58th men were quietly disarmed on 8th July. The 3rd and 6th Punjab Infantry were eventually so reduced by the transfer of detachments to form the nucleus of new regiments that by the end of August they could hardly muster 400 men between them. To supply the place of regular troops, local levies were raised to the number of 100 horse and 300 foot. Khwaja Muhammad Khán with a portion of these held the posts on the Bannu road.

Levies supplied.

When Captain Coke (then at Bannu) was ordered down country, Mír Mubarak Shah (5th June) started off to join him with 80 horse, which were attached to the 1st Punjab Infantry during the campaign. Mír Mubarak Shah was himself killed in fight soon after. These are the only levies that left the district for Hindustán. As a rule, the people did not object to serve at Peshawar, and volunteered readily for service at home, but shirked going south-east. The following levies were despatched to Peshawar :—

	Horse.	*Foot.*
16th May, Bahadur Sher Khan Bangash	50	80
19th May, Khattak villagers	50	83
Ditto, Hangu ditto	42	198
27th May, Kohat ditto	...	174
30th May, Police and Jail Guard	...	42
31st May, Jafir Khan's levies	11	82
26th June, Shakardarra ditto	1	44
Total ...	154	703

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Bahadur Sher Khán remained at Peshawar for many months, and rendered good service, for which he was afterwards handsomely rewarded.

State of border tribes.

The border tribes during this time kept unusually quiet, though a good deal of anxiety was felt with regard to them. At one time the Samil tribes on the Hangu border assumed a hostile attitude, and one unsuccessful raid was attempted by the Utmán Khels. With the fall of Delhi all apprehension ceased.

The Mutiny.

The following account of the event of 1857 is taken from the Punjab Mutiny Report. This district was presided over during the anxious period of 1857 by Captain B. Henderson. The force stationed at Kohát at the commencement of the mutiny consisted of three regiments of Punjab infantry and one of Punjab cavalry, with some artillery—in all about 3,500 men. This garrison was gradually reduced to about one-fifth of its original strength by the despatch of reinforcements to Peshawar, Attock, and the movable column. Thus on the 15th May, or within 24 hours of the receipt of intelligence of the outbreak at Mirat and Delhi, a complete regiment of infantry marched to Attock; on the 31st the regiment of cavalry proceeded to Peshawar, and from time to time smaller detachments were sent to reinforce General Nicholson's column as well as the reliable troops at Peshawar. The places of the absent forces were in some degree filled by levies of the warlike tribes in the district and beyond the border. Captain Henderson further contributed some 1,400 levies, as well as a large body of his police to the Peshawar forces.

Much anxiety was caused by a rumour which reached the Deputy Commissioner on the 22nd May, that the stock of ammunition, which had recently been received at Kohát, and some portion of which had been served out to all the troops, was prepared with the mixture of pig's and bullock's fat, and that it was intended to coerce the men into using it on the 1st June following. No other grievance was spoken of, but all the troops were said to have declared that they would refuse the ammunition. The traders began to conceal their property, and to carry it to the houses of Saiads and powerful villages; and the common bazar report was that the cavalry would not take the cartridge, and made no secret of it. Immediate precautions were taken. Strong infantry picquets were placed over the guns; the treasure was removed into the upper fort of Kohát, which was garrisoned by a company of the 3rd Punjab Infantry, and traget practice was discontinued for a time. The excitement gradually subsided and happily nothing came of it.

The progress of events in Hindustán and the Punjab necessarily reacted on the people of Kohát, and created considerable excitement amongst them; nevertheless the peace of the district was preserved in a remarkable degree. There was a slight increase of violent crime; but on the whole the behaviour of the people, everything considered, was excellent. There was but one attempt at a petty raid with about 120 men, which resulted, writes Captain Henderson, "in the helter-skelter flight of the would-be assailants, who narrowly escaped destruction."

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The Mutiny.

The Turís beyond the border, as well as a party in Bori, were at one time inclined to give trouble by plundering, but they were peaceably brought to reason, and obliged to give security for good conduct. The Afridis of the Kohát pass, before notoriously the most unruly tribe in the district, behaved in an admirable manner, furnishing levies with alacrity, and keeping the pass so safe that it was considered by Captain Henderson "the safest portion of the road in the whole country"; and during the seven months of trouble they were not charged with a single crime —not even a petty theft. This satisfactory state of things was mainly due to the wise measures taken by the district and military authorities to put down revolt and to counteract the evil effect of false and exaggerated rumours by disseminating throughout the district any good tidings that came to hand.

On the outbreak of the rebellion all the neighbouring tribes offered their services to the Government; but their feeling is described by Captain Henderson as "a strange mixed one, their best wishes at heart being in favor of the King of Delhi, in whom they clearly felt a great interest, though they were inimical to the Purbias. It was a constant subject of anxiety," continues Captain Henderson, "to the temper and feelings of the tribes all round, and we have not many real friends amongst them, though so long as we have power they hesitate to break their connection with us; but they were worked upon to rise against us, day after day, by faquirs and mullahs bearing every imaginable falsehood that could be invented against Government; but, though the excitement was everywhere intense, and common report was everywhere rife that we were about to make our escape from the country, it was not until the end of August and early in September that any attempt at collecting men with any hostile intent was made, and before any harm was done, or matters had been brought to a head, dissension was happily brought about in their councils, and all angrily separated." The news of the fall of Delhi shortly afterwards completely placed these tribes on our side, and congratulations poured in from every quarter.

Towards the end of May a detachment of three companies of the 58th Native Infantry was sent to Kohát. As these men had been heard once or twice speaking in a manner that evinced bad feeling, they were disarmed on the 8th July without any show of resistance. Throughout the crisis there was not a single military execution at Kohát. Five men in all were fined and imprisoned for seditious language.

Death of Major Henderson, A.D. 1861.

Major Henderson died at Kohát on 21st August 1861. He was succeeded by Captain Shortt and Captain Munro, who held the district till 1866. During this period there is little to record till the closing of the Kohát pass in 1865.

State of the Kohát pass from mutiny to 1875 A.D.

The Kohát pass had been closed for a few days in September 1859 by Captain Munro, and again for a few days in September 1860, by Captain Henderson owing to petty disagreements with the Afridis. It was again closed owing to internal dissensions among the tribes in the beginning of 1865, and remained closed for a year and a half. At last the various disputes were finally settled, and

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History.

the pass was reopened on the 6th November 1866. The Hasan Khels however continued to be contumacious, and it was not till they had been blockaded, and preparations had been made for an expedition against them, that they were brought to terms in the beginning of 1867. Meanwhile in April 1866 Lieutenant Cavagnari had succeeded to the charge of the district which he held with a few breaks till 1877.

Bazoti troubles, 1867—69.

Towards the end of 1867 the Bazotis also became troublesome. In March 1868 they came down in force to the mouth of the Oblan pass, where they were attacked by a force under Colonel Jones. The attempt was unsuccessful, and Captain Ruxton, commanding the 3rd Punjab Infantry, was on this occasion killed while trying to storm the enemy's position. On 25th February 1869 Colonel Keyes led a retaliatory expedition into the Bazoti country. A sudden raid was made on the village of Gara which was destroyed. The troops were unable to reach Danakhula as had been originally intended. Our forces retired with trifling loss, the enemy hanging on their rear. On 4th April the Bazotis and other Daulatzais tendered their submission and agreed to pay a fine of Rs. 1,200.

Demonstrations against the Kabul Khel Waziris in 1869 and 1874. Murder o Captain Stainforth.

In this same year the Kabul Khel and Tazi Khel Waziris attacked Thal, and carried off seven or eight hundred head of cattle. This was in revenge for a Turí attack on them in 1866, supposed to have been instigated by the Thal men. Colonel Keyes in April 1869, with a force of about 1,000 men, made a demonstration against them, and on his arrival at Thal the Kabul Khels came to terms, surrendering the stolen property with a fine of Rs. 2,000. On 15th April 1870, Captain Stainforth was murdered in the pass. Some fines were inflicted and one of the murderers was hanged.

In April 1874 the Deputy Commissioner took a small military force up to Thal by way of a demonstration against the Waziris, against whom there was a long list of offences. A satisfactory settlement was arrived at, and fines aggregating Rs. 12,000 were realized without the use of force. In this year there was a great coalition of the Samil tribes against the Saiads of Tírah. The Saiads were overpowered and had to take refuge in British territory, but owing to disagreements among their adversaries they were able in a few mouths to regain possession of their villages and lands.

Disturbances in Tírah.

Commencement of the Settlement in 1874.

In December 1874 the permanent settlement of the district was commenced under the superintendence of Major Hastings.

Kohát pass troubles, 1875—1877.

In 1875 our relations with the pass Afridis were again disturbed owing to the proposals for the construction of a good road through the pass. These proposals had been first mooted by Captain Cavagnari in 1873. He had been assured by Bahadar Sher Khán, who had now managed the pass Afridis for nearly 25 years, that there would be no difficulty in persuading the pass men to agree to the project, and eventually in July 1875 the Government of India sanctioned the proposal on this understanding. By October, however, it was clear that the Afridis as a body would not willingly consent to the new road. They grew more and more excited and contumacious. On 27th December 1875 the pass was closed, and on 7th February 1876 the pass Afridis were formally blockaded. This had but little effect. On 16th February they burned the towers on

the Kotal, and the Jawakí and Daulatzai garrisons were expelled, probably with their own secret consent to the arrangement. Some crops belonging to Akhorwals in the Peshawar valley were cut under the protection of our troops, but otherwise no active measures were taken against the malcontents. Both the Jawakís and the Hasan Khels were inclined to be troublesome, and constant raids were occurring all along the Adam Khel border. In July the Jawakís agreed to pay up the fine against them, but the Hasan Khels continued to be recalcitrant, and on 30th August 1876 they were included in the blockade. During the winter a Hasan Khel outlaw named Naím Shah was the terror of the Peshawar border, and had the audacity to attack the thanna and plunder the bazáar at Naushera.

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Kohát pass troubles, 1875–1877.

Settlement made with the pass Afridis.

The blockade being quite ineffective the alternative lay between carrying out the road project by force, which would have necessitated a general campaign against the Adam Khel, or coming to terms with the pass Afridis on the basis of a postponement of the project. The latter course was selected. The Hasan Khels were gained over to the side of Government, and after a good deal of discussion it was arranged that the Government was to have the right of making a good road down the steep slope on the north side of the Kotal, and that the repair of the remainder of the road through the valley should be left to the Afridis. They also surrendered some plundered property and paid a fine of Rs. 3,000. Their former allowances were now restored to the pass men with an addition for the Kotal road, and the pass was reopened on 24th March 1877, Bahadar Sher Khán being made a Nawab for his services. The Jawakí disturbances commenced soon after, and these were followed by the Afghán war, and with the exception of the portion passing over the Kotal, the road through the pass has never been touched.

Jawakí disturbance, 1877-78.

The misbehaviour of the Jawakís during the pass blockade, more especially in the matter of the Kotal towers, had drawn on them the displeasure of the local authorities, and the forfeiture of their allowances (Rs. 2,000 a year) had been mooted at the time of the final settlement with the pass Afridis. The forfeiture had not been formally announced, but the Jawakís were in an uneasy state, which in July 1877 resulted in an outbreak. Among other offences they carried off a large number of Commissariat mules and cut up a party of sepoys going on leave. They were at once blockaded, but the length of their border, and its propinquity to the Khushalgarh road, made the blockade more troublesome to the blockading side than to the Jawakís. On 30th August there was a small military expedition, columns being suddenly marched into the Jawakí country from various directions. There was no serious opposition ; the troops, however, retired the same day, and the demonstration had but little effect. A military occupation of the Jawakí territory was at last decided on. In the beginning of November 1877 a force under General Keyes entered the Torkí valley from the south, while General Ross marched into the Bori valley from the Peshawar side. Gradually the whole country was explored, and the Jawakís being expelled from their most

Expedition into Jawakí territory, August 1877.

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secluded recesses had to take refuge with the adjoining tribes. They were eventually allowed to submit on easy conditions, their former share in the pass allowances being resumed. The troops were finally withdrawn from Jowakí land in March 1878.

The Afghán war. Disturbed state of the Míranzai border.

Hardly was the Jawakí affair over when the Afghán war commenced. The main road to Kuram runs for nearly a hundred miles through the Kohát district, the resources of which were much strained by the requirements of the troops marching through. In November 1878 General Roberts' force which had been collecting at Thal crossed the Kuram *en route* for the Peiwár Kotal. The war, and more especially the Khost expedition, excited the fanaticism of the border tribes above Hangu, and our own villagers in Upper Míranzai were probably to some extent affected by the contagion. In consequence of this it was difficult to guard the line of road. Serais were burned, coolies and travellers were murdered, and occasional raids were committed both by Zaimushts, Orakzais and Wazíris. The attacks of these last, however, were rather directed against the Thal convoy route from Bannu and the road up the Kuram valley, than against the Kohát district itself. The cup of the Zaimushts and of the western Orakzais being at last full, an expedition was directed against them in the end of 1879. On 8th December, General Tytler, accompanied by the Deputy Commissioner, Major Plowden, entered the Zaimusht country from the side of the Kuram with a force of about 3,000 men. After a victorious march, during which he stormed their principal strongholds, he returned to Míranzai by the Sangroba valley, reaching Thal on December 23rd. His return had been hurried by the bad news that Sir Frederick Roberts' force had been shut up in the Sherpur cantonments. Still the results of the expedition had been considerable. The Zaimushts had been crushed, and paid up at once a fine of Rs. 21,000. The Alisherzais, fearing that their turn would come next, had also paid up a heavy fine. The Mamuzais were ready to pay up, but there was some hitch, and finding that no further military measures against them were in contemplation, they afterwards refused. Some other tribes also escaped the punishment that they deserved.

The Zaimusht Expedition, December 1879.

Waziri Expedition, October 1880.

In March 1880 the convoy route from Bannu to Thal was finally closed owing to the constant attacks by raiders, consisting principally of Dauris, Khostwals, and men belonging to the remoter Waziri tribes. The continued misbehaviour of the Waziris in the neighbourhood of Biland Khel and along the Manduri road at last called imperatively for punishment. On 27th October 1880 General Gordon led a small force, about 800 strong, against the Kabul Khel and Malik Shahi Waziris. He surprised them on the Churkannai plateau, and seized a large quantity of cattle. On this, they immediately submitted and paid up a fine of Rs. 13,200. The whole business was over in a day, and the force returned to Thal on the 28th.

The Barak disturbances.

During the war there was a great demand for men both as guards and labourers on the line of road up the Kuram valley. These were in a great measure supplied by our old friend, the Khattak Chief, who had been made a Nawab in 1873, and a K. C. S. I. in

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The Barak disturbances.

May of the same year, and was now Nawab Sir Khwaja Muhammad Khán. This service was very unpopular. At last in March 1880 large numbers of the Barak Khattaks, who were employed at Thal, ran away to their homes. The movement among the Baraks rapidly developed into a sort of insurrection against the Nawab's authority. In June and July it became difficult to execute criminal or civil processes in the portion of the district lying south of the Terí toi. Prisoners were forcibly released, and all Government was at a standstill. In August 1880 a small force was marched into the heart of the Barak country, when most of the malcontents submitted, though a complete pacification of the Lawaghar tract was not effected for more than a year afterwards.

Changes in management of Kohát pass.

Nawab Bahadar Sher Khán died in August 1880. He had managed the pass Afridis for 29 years. He was succeeded as a temporary measure by his brother Atta Khán, but in June 1882 our relations with these tribes were placed under the direct control of the Deputy Commissioner, the employment of a local Khán as a middleman being dispensed with.

Evacuation of Kuram and Biland Khel.

During the Afghán war a small portion of the Kuram valley, including Biland Khel, was annexed to the Kohát district. When Kuram was evacuated by our troops in October 1880, the Deputy Commissioner advocated the retention of a portion of this tract on the same grounds as had been fruitlessly urged in 1858. The proposal was disallowed, and the Kuram river once more became the district frontier. In the beginning of 1881 the troops stationed at Thal and in the Míranzai valley were finally withdrawn, and the district reverted to its normal state.

Officers who have been connected with the district as Commissioners and Deputy Commissioners.

Lists are annexed of the officers who have managed the districts as Commissioners and Deputy Commissioners since annexation. Officers who have held charge for less than three months have been omitted. On the formal annexation of the Punjab on 29th March 1849 Kohát was included in the Peshawar district. Colonel G. Lawrence was the first Deputy Commissioner of Peshawar, and held the appointment till his transfer to Rájputáná in July 1850, when he was succeeded by Major Lumsden. Lieutenant Pollock who had come up from the Deraját was stationed as Assistant Commissioner at Kohát, till May 1851, when Kohát was formed into a separate district and placed under Captain Coke of the 1st Punjab Infantry. Captain Coke was succeeded in October 1855 by Captain Henderson of the 3rd Punjab Infantry, who held the district, with one interruption, till his death in 1861. Both Captain Coke and Captain Henderson continued while Deputy Commissioners to hold command of their regiments as before, though in all military matters they were entirely subordinate to the officer who might be commanding the station of Kohát. Shahzádá Jambúra, native gentleman of Peshawar, had accompanied George Lawrence when he returned to Kohát, and had afterwards helped to garrison the fort of Attock under Lieutenant Herbert till its surrender to the Sikhs. After this he had joined Lieutenant Taylor at Lakki in the Bannu district. He was sent to Kohát as Extra Assistant in November 1849, and he held this

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Officers who have been connected with the district as Commissioners and Deputy Commissioners.

appointment till his death in 1868. He occupied a very influential position in the district, in which he has been succeeded by his son the present Shahzádá Sultán Jan.

List of Commissioners who have held charge of the Peshawar Division since annexation.

Names.	From	To
Lt.-Col. F. Mackeson, C.B. ...	March 1852 ...	September 1853.
Capt. H. R. James, Offg. Comr. ...	September 1853 ...	November 1853.
Lt.-Col. H. B. Edwardes ...	November „ ...	February 1857.
Lt.-Col. J. Nicholson, Offg. Comr. ...	February 1857 ...	May 1857.
Col. H. B. Edwardes ...	May 1857 ...	April 1859.
Capt. H. R. James ...	May 1859 ...	February 1862.
Major R. J. Taylor ...	March 1862 ...	September 1863.
Capt. H. R. James ...	November 1863 ...	October 1864.
Col. J. R. Beecher ...	November 1864 ...	June 1866.
Mr. D. C. Macnabb ...	June 1866 ...	July 1866.
Major F. R. Pollock ...	July 1866 ...	November 1866
Mr. D. C. Macnabb ...	November 1866 ...	January 1867.
Major F. R. Pollock ...	February 1867 ...	March 1871.
Mr. D. C. Macnabb ...	March 1871 ...	March 1874.
Lt.-Col. F. R. Pollock ...	March 1874 ...	October 1876.
Mr. D. C. Macnabb ...	October 1876 ...	December 1876.
Col. Sir F. R. Pollock, K.C.S.I. ...	January 1877 ...	31st March 1878.
Lt.-Col. W. G. Waterfield ...	1st April 1878 ...	23rd Nov. 1878.
Mr. D. C. Macnabb ...	24th November 1878	8th June 1879.
Lt.-Col. W. G. Waterfield ...	9th June 1879 ...	23rd April 1880.
Col. J. W. H. Johnstone ...	24th April 1880 ...	29th August 1880.
Col. W. G. Waterfield, C.S.I. ...	30th August 1880 ...	31st March 1881.
Mr. J. G. Cordery ...	1st April 1881 ...	5th April 1883.
Col. W. G. Waterfield ...	21st April 1883 ...	......

List of the Officers who have held the post of Deputy Commissioner of this District since annexation.

Names.	Term of Office.	
	From	To
Lt. F. R. Pollock, Asst.-Comr. ...	June 1849 ...	31st May 1851.
Capt. John Coke ...	1st June 1851 ...	Oct. 1855.
„ B. Henderson ...	October 1855 ...	7th April 1858.
„ S. Graham, Offg. ...	8th April 1858 ...	20th Feb. 1859.
„ A. A. Munro, Offg. ...	21st February 1859	15th Dec. 1859.
„ B. Henderson ...	16th December 1859	21st August 1861.
„ J. R. G. G. Shortt ...	24th August 1861 ...	21st Dec. 1861.
„ A. A. Munro ...	22nd December 1861	28th Feb. 1863.
„ J. R. G. G. Shortt ...	1st March 1863 ...	9th April 1866.
Lt. P. L. N. Cavagnari ...	10th April 1866 ...	3rd April 1870.
Capt. C. E. Macauley ...	4th April 1870 ...	3rd July 1870.
„ P. L. N. Cavagnari ...	4th July 1870 ...	28th Feb. 1871.
„ T. J. C. Plowden ...	1st March 1871 ...	15th January 1873.
„ P. L. N. Cavagnari ...	16th January 1873...	12th May 1877.
„ T. J. C. Plowden ...	23rd May 1877 ...	12th May 1881.
Mr. H. St. G. Tucker ...	13th May 1881 ...	12th Sept. 1881.
Major T. J. C. Plowden ...	19th September 1881	27th Oct. 1881.
Mr. H. St. G. Tucker ...	19th December 1881	......

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Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each tahsíl and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII.

The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881.

Percentage of total population who live in villages	Persons	... ...	89·99
	Males	... ...	87·90
	Females	... ...	92·63
Average rural population per village ...	...	... ...	446
Average total population per village and town	...	... ...	495
Number of villages per 100 square miles ...	...	... ...	13
Average distance from village to village, in miles	...	... ...	2·98
Density of population per square mile of	Total area	Total population	64
		Rural population	58
	Cultivated area	Total population	696
		Rural population	626
	Culturable area	Total population	385
		Rural population	347
Number of resident families per occupied house	Villages	... ...	1·41
	Towns	... ...	1·76
Number of persons per occupied house	Villages	... ...	8·02
	Towns	... ...	8·82
Number of persons per resident family	Villages	... ...	5·69
	Towns	... ...	5·00

Migration and birthplace of population.

Table No. VI shows the principal districts and States with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by tahsíls. Further details will be found in Table No. XI and in Supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 34,457, of whom 24,595 are males and 9,862 females. The number of people born in the district and living in other parts of the Punjab is 5,026, of whom 3,261 are males and 1,765 females. The figures below show the general distribution of the population by birthplace:—

Proportion per mille of total population.	Gain.	Loss.
Persons ...	189	28
Males ...	243	32
Females ...	123	22

Chapter III, A.

Statistical.

Migration and birth-place of population.

Born in.	Proportion per mille of resident population.								
	Rural Population.			Urban Population.			Total Population.		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.
The district ...	807	892	848	392	686	488	757	877	810
The province ...	875	912	893	801	851	818	866	907	885
India ...	892	912	902	863	872	866	888	909	899
Asia ...	999	1,000	1,000	998	999	998	999	999	1,000

The following remarks on the migration to and from Kohát are taken from the Census Report :—

The great demand for labour on the Thal road, and in connection with the movement of troops at the time of the Census, is shown by the fact that immigrants are nearly seven times as numerous as emigrants, and by the high proportion of males among the former. The immigration from Afghánistán especially was enormous. Much of the work was of such a nature that it could only be performed safely by border men, while the comparatively moderate proportion of males shows that the periodic and permanent immigrations already described as prevailing on our border combined to swell the numbers. The graziers wintering in the Kohát plains were, as a fact, unusually numerous in the Census year.

Mr. Tucker estimates that of the 33,457 persons born out of the district, some 16,000 were trans-border traders and Orakzai and Afridi cultivators who have settled in our villages ; while the remainder were mostly Punjabís and down-country men.

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881.

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ...	1855 ...	101,232	56,956	44,276	36
	1868 ...	145,419	79,323	66,096	52
	1881 ...	181,540	101,369	80,171	64
Percentages	1868 on 1855	143·6	139·3	149·3	145
	1881 on 1868	124·8	127·8	121·3	123

The boundaries of the district, always uncertain, may have changed somewhat between 1855 and 1868, but the figures of 1868 have been corrected (when necessary) to correspond with the boundaries as they stood in 1881. It will be seen that the annual increase of population per 10,000 since 1868 has been 190 for males, 150 for females, and 172 for persons, at which rate the male population would be doubled in 36·7 years, the female in 46·7 years, and the total population in 40·9 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be—in hundreds :—

Chapter III, A.

Statistical.

Increase and decrease of population.

Year.	Persons.	Males.	Females.	Year.	Persons.	Males.	Females.
1881	181,5	101,4	80,2	1887	201,1	113,5	87,7
1882	184,7	103,3	81,3	1888	204,6	115,7	89,0
1883	187,9	105,3	82,6	1889	208,1	117,9	90,2
1884	191,1	107,3	83,9	1890	211,7	120,1	91,7
1885	194,4	109,3	85,0	1891	215,3	122,4	93,0
1886	197,7	111.4	86,3				

It is, however, certain that the rate of increase will not be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 56·18 in 1855, 54·55 in 1868 and 55·84 in 1881. But by far the greater portion is due to gain by migration, which has been discussed in the preceding paragraph.

Within the district the increase of population since 1868 for the various tahsíls is shown in the margin.

Tahsíl.	Total population.		Percentage of population of 1881 on that of 1868.
	1868.	1881.	
Kohát ...	52,444	65,245	124
Hangu ...	27,585	36,308	132
Terí ...	65,807	79,987	121
Total district* ...	145,836	181,540	124

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA. and XIB. The annual birthrates per mille, calculated on the population of 1868, were as follows :—

	1880.	1881.
Males ...	8	12
Females ...	4	8
Persons ...	12	20

The figures below show the annual deathrates per mille since 1868, calculated on the population of that year—

	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average.
Males ...	5	16	12	11	16	8	15	9	11	9	12	23	20	20	13
Females ...	4	15	10	9	14	7	13	8	9	7	10	16	16	17	11
Persons ...	5	16	11	10	15	7	8	9	10	8	11	20	18	19	12

The registration is still imperfect, though it is yearly improving ; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and deathrates in individual towns as are available will be found in Table No. XLIV.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables IV to VII of the census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations, which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for tahsíls. The following figures show the distribution by age of every 10,000 of the population according to the Census figures :—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons ...	265	196	320	414	392	1,587	1,624	916	812
Males ...	236	172	269	369	356	1,402	1,600	962	848
Females ...	302	227	386	471	438	1,824	1,654	858	765

	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	over 60.
Persons ...	921	880	994	414	697	206	426	84	438
Males ...	976	940	1,025	442	672	215	417	83	417
Females ...	851	804	955	380	728	195	436	85	465

The number of males among very 10,000 of both sexes is shown in the margin. The decrease in 1868 is almost certainly due to greater accuracy of enumeration. The increase in 1881 is due to the special character of the population then collected in the district, and is explained below.

Population.		Villages.	Towns.	Total.
All religions ...	1855 ...	...	...	5,618
	1868 ...	...	..	5,455
	1881 ...	5,454	6,748	5,584
Hindus ...	1881	6,980	8,031	7,279
Sikhs ...	1881	...	7,983	7,912
Jains ...	1881	...	...	...
Buddhists ...	1881	...	...	...
Musalmans ...	1881	5,371	6,339	5,450
Christians ...	1881	...	...	...

In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin. The figures for Civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age period.

Year of life.	All religions.	Hindus.	Sikhs.	Musalmans.
0—1	1,012	1,139	...	1,007
1—2	1,046	1,080	...	1,047
2—3	1,128	888	...	1,137
3—4	1,009	...	...	...
4—5	971	...	...	...

Excess of males over females.

The number of males is 109,369 to 80,171 females. The difference between the sexes is mainly owing to two reasons. In the first place officers and soldiers in the army amounted at the time of the Census to about 5,000 men and another thousand may be added for

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Excess of males over females.

camp followers. Very few of them had their families with them. The excess of males over females in Kohát alone, including the cantonment, amounted to over 6,000. In the second place in the winter months large number of Ghalzais, Afrídís, Wazírís, Mohmands and others come to the salt mines; while both Afrídís and Orakzais trade to a large extent in grass and wood. Among these men predominate very largely over women, the salt traders especially being almost exclusively men.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmity.	Males.	Females.
Insane ...	6	3
Blind ...	27	34
Deaf and Dumb ...	13	7
Leprous ...	1	...

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birthplace and their language as European. They are taken from Tables IIIA, IX, and XI of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans ...	194	9	203
	Eurasians ...	3	1	4
	Native Christians ...	5	......	5
	Total Christians ...	202	10	212
Language ...	English ...	197	11	208
	Other European languages ..	......	......	......
	Total European languages ...	197	11	208
Birthplace ...	British Isles ...	147	6	153
	Other European countries ...	1	......	1
	Total European countries ...	148	6	154

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The number of troops stationed in the district is given in Section C of Chapter V, and the distribution of European and Eurasian Christians by tahsíls is shown in Table No. VII.

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Physical characteristics and appearance.

The people of the district are of light brown complexion with black hair and eyes. Some are nearly as fair as Europeans, and brown hair and blue or grey eyes are not uncommon. The upper classes, as usual, are a good deal fairer than the ordinary population. Both Bangashes and Khattaks, who form the main portion of

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the population, vary a good deal in dress and appearance in different parts of the district.

The Bangashes.

The Bangashes of Kohát are a tall, good-looking set of men. They shave their heads and clip short their beards like the people of Pesháwar. This is especially the case with the young men who are smart and well set up. Among the older men handsome well-grown beards are common, especially among the Mian Khels. Like all the Súnis of the district they clip short the middle of the moustache for the space of two or three fingers. They are neat in their dress, which is generally white. They have not much character for courage, and have more than once shown the white feather when brought in contact with the neighbouring Afrídís.

The Shiáh Bangashes.

The Shiáh Bangashes of Samilzai are a much braver race, especially those of Marai, who, though mean in appearance and few in number, defy their hill neighbours to touch them. The people of Kachai and Ushtarzai also hold their own. A good many of them are enlisted for the native army, and they also take service largely in Bhopal and the Deccan. The men of Muhammadzai, Alizai and Khadizai, like the men of Kohát, are wanting in courage. The Samilzai men dress in white with coloured *lungís* and turbans of a peculiar pattern, which are extensively woven in these parts. Many of the Ushtarzai men are very good looking, and some are remarkably fair. The Shiáh Bangashes do not clip the moustache.

The Bangashes of Upper Miranzai.

The Bangashes of Upper Miranzai dress in dark blue turbans and shirts, with a grey sheet by way of *lungí.** They are rather below the middle height with spare figures, and lean hungry faces like the neighbouring hillmen. They are a cruel treacherous race, but are said to be hospitable, and at one time had a character for simplicity and veracity, which now they hardly deserve. They shave their heads and generally eradicate the hair of the greater part of the chin and cheeks with the aid of tweezers (*ucha*). The object is to leave nothing except the ends of the moustache and a Newgate fringe about an inch wide all round the face ; but many of them stop short of this pitch of excellence.

The Khattaks of the Darra.

The Khattaks of the Darra west of Terí in their dress and appearance approximate to their neighbours of Upper Míranzai. They are a fine manly race. The Barak Khattaks who occupy the south of the Terí country are very different. They are a tall, heavily built, stolid race, with shaggy hair cut level with the bottom of the ear, and thick beards kept down to a hand breadth in length. They have departed least in appearance of all the Khattaks from the old Pawinda type. They are slovenly in their dress, which is generally of white cotton and seldom washed. They work their turbans into a sort of rope, which is loosely twisted round the head, and they wear a white sheet as a lungí. Out in the fields their dress consists of a long *kurta* or shirt reaching to the ankles, cotton in summer and woollen in winter, with a bit of rope round the waist as a girdle. They are a simple honest

The Baraks.

* This dark blue dress was till fifty or sixty years ago common to all the Bangashes, but except towards Upper Míranzai has now been driven out by white. Elphinstone in writing of his journey to Kabul mentions that the retainers of the Kohát Chief who met him on the road were all dressed in blue.

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race, sturdy and independent, very thick-headed and inclined to be obstinate. They have a strong clannish feeling and hold well together. They seldom take service in the army, though they would be excellent material. They do not come in contact with the hill tribes except towards Bahadar Khel, where they can more than hold their own against the neighbouring Wazíris, with whom they are generally on good terms.

The Ságris.

The Ságris of Shakardarra, who adjoin the Baraks, resemble them somewhat in their style of dress, but they are a livelier and smarter race, tall and spare in figure and accustomed to lead a hard active life among their rugged hills. Large numbers of them take service in our native infantry regiments and their country is a favourite recruiting ground.

The Akora Khattaks.

The Akora Khattaks away in the north-east of the district are a great contrast to the great shaggy Baraks. They are of medium height. They shave their heads, but do not clip their beards. They dress neatly in white with well arranged turbans. Those of them who live near the Hassan Khel border, especially the men of Kamar Mela, are a brave race and well able to hold their own against their Afrídí neighbours. These are the most marked types among the population of the district, which fade away one into the other by imperceptible gradations.

The Awáns.

The Awáns towards Khushalgarh resemble the neighbouring Awáns of Rawalpindi. Elsewhere they are often hardly distinguishable from the Bangash and Niazi population among which they live.

The Niazis.

The Niazis rather resemble the Bangashes than the Khattaks. In the matter of shaving the head those about Kamal Khel take a medium course. They shave the front and leave the back hair. Among the Bangashes, it is a common thing for a young fellow to wear lovelocks on either side of his face and to stick a rose in his turban. He then feels himself irresistible. As he gets older he feels ashamed of these lovelocks and shaves them off. The Mullas of late years have tried to put a stop on religious grounds to the Bangash custom of clipping the beard, but not hitherto with much success.

Trans-border tribes.

With regard to the trans-border tribes the Afrídís are as a rule smart-looking and well set up, especially the pass-men. Their favourite dress is a grey (khaki) kurta and turban. The Orakzais are inferior to the Afrídís in physique, and slovenly in their dress. The Zaimushts resemble the Upper Míranzai men. The Wazíris are always to be recognised by their long tangled locks. A well dressed Wazírí is a wonderful sight with his scarves and belts and daggers and pistols. Their neighbourhood has affected the dress of the men of Thal and Darsamand, many of whom to some extent go in for the same complicated arrangements.

Dress.

The characteristic dress of the various tribes has been described in the preceding paragraphs. All through the district the people dress indifferently in home-made or imported cotton cloth. The usual articles of dress are everywhere much the same. They consist of a tunic (*kurta*), loose trousers (*suthan*), a sheet, used as a *lungi*, and sometimes another as a *kamarband*, with sandals. In winter

the same clothes are worn, with the addition of a *choga* or *postin*. This is the dress of the respectable agriculturist when he comes into the station or is arrayed for some ceremony. When working in the fields he often wears nothing except a ragged *kurta*. The Upper Míranzai people dress in dark blue with trousers made of *susi*, (a coarse cloth with a dark blue ground and white stripes.) The Míranzai tunic is very peculiar, about 13 inches below the collar; the skirt of the tunic, which is not very long, is gathered into numerous pleats. A first class coat of this sort will take 14 or 15 yards of cloth. A Míranzai man would on no account wear an ordinary *kurta*. He is afraid of being mistaken for a *prácha* or Muhammadan shop-keeper.

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Dress.

Cost of a man's dress, &c,

The cost of the dress of an agriculturist may be put as follows:—

		1st class.	2nd class.	3rd class.	
Míranzai ...	Rs.	14-8	10-0	6-8	This is exclusive of the *postin* or *choga*.
Samilzai ...	„	10-0	4-8	3-0	
Baizai and Khattak	„	7-8	5-8	4-4	

A suit generally lasts for two years. The bulk of the people possess only a single suit.

The people of the town of Kohát and its nighbourhood dress better than elsewhere. The amount of cloth manufactured in the district is inusfficient for the local consumption, and cloth to the value of Rs. 1,30,000 is annually imported from across the Indus.

Dress of Hindús.

In old days the dress of Hindús was distinguished from that of Muhammadans by a mixture of red in it. A red stripe ran through the turban and formed an edging to the *kurta*. The *pyjamas* too were striped red. This custom is now disappearing, except in Hangu and Míranzai, where the bunniahs frequently trade beyond the border and keep up the old custom which is still in force in Tírah. Elsewhere the usual dress is now white.

Dress of women.

The dress of the women generally consists of a blue shift or *kurta*, loose trousers of dark *susi*, with a sheet. In Míranzai the shift is often studded round the neck with silver coins and ugly silk work, and the women there wear but little else in the way of ornaments. The Khattak women generally possess few or no ornaments, which are principally worn round Kohát. Hindú women all over the district keep the usual supply of nose-rings and bangles.

Bedding.

The bedding of the people consists of a bolster, a piece of matting and a quilt.

Shoes and sandals.

Shoes are worn by the better class of people about Kohát and to a less extent elsewhere.

As a rule every one wears sandals. These are of two sorts: the *kheri* made of leather, and the *chappli* made of the dwarf palm. The latter is used wherever dwarf palm or *mazri* is procurable, and is universal above Kohát and all through Míranzai. It wears out very soon, but as the people make them themselves, it costs nothing. Below Kohát and in Khattak country the *kheri* is more commonly used.

Building materials in use.

In a stony district like Kohát the chief material for building purposes consists of the loose stones and boulders which are everywhere lying about. These are roughly cemented together with mud. In

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Kohát itself *kacha* brick is the usual building material. In the villages the people are more careless; and when stone is not procurable they use *pokhsa*, or clay sods dried in the sun. The houses are always flat-roofed. The wild olive (*kau*) which grows abundantly through the north-western part of the district is generally used for posts and rafters. An inferior sort of pine wood is also brought down from Kuram and from the Orakzai hills to Míranzai.

Interior arrangement of the house.

The house of an ordinary zemíndár generally consists of a single room about 25 feet by 12. The cattle are stabled at one end. The grain safes are in another corner. The family occupy the rest of the place. Sometimes, however, there is an outside shed for the cattle. There are no windows and only a single door-way. Usually there is a hole in the roof to let out the smoke. In Upper Míranzai the people generally dispense with this, as they are afraid of an enemy on a winter's night dropping a bag of powder through it into the fire. When they do have a smoke hole they put it in the corner furthest from the fire, and where it is of the least use.

Furniture.

The interior, as might be expected, is generally very untidy, the furniture being restricted to two or three charpoys and the usual cooking utensils, with a churn and spinning wheel. In the Khattak country there is generally a hand-mill for grinding corn. In Kohát and Hangu water-mills are numerous and hand-mills are not used. The grain is stored in roughly-made receptacles of *mazrai* matting. In the more advanced parts of the district, where *mazrai* is scarce, these are now giving place to the Punjabi *kalota*, a great earthen safe shaped like a barrel and locally termed *kandurai*. The holiday clothes of the family and other valuables are huddled away in a loose bag, also of *mazrai* matting. This latter among more civilised people is shaped into a jar, and the most advanced have even got as far as a box, in which they arrange their belongings with some neatness and care.

Meals.

Agriculturists have two principal meals in the day. The morning meal is eaten at sunrise in the winter and from 10 A.M. till noon during the rest of the year. This is known as *gharmai marai*, *subhai tikála*, and by other names. The evening meal (*mákhám dodai*) is eaten at about 8 P.M. When working hard in the fields they often eat a small additional meal in the afternoon. In the Indian corn season they often roast a few ears at odd hours. Some people eat an early meal (*nashta*), but this is not common among agriculturists, except so far that they eat up in the morning anything that may have been left over from the evening meal of the night before.

Food unusually eaten.

In the irrigated tracts (Kohát and Míranzai) the people eat *khichari*, consisting of rice and *dál* mixed with wild vegetables, such as *bushka* and *kundi*, wheaten cakes (*nághan*) or Indian corn cakes (*piasa*), turnips, carrots, onions and radishes, a little *ghi* and a good deal of butter-milk. In the unirrigated tracts *bájra* and barley bread are also extensively eaten, while rice is unknown. It is a common practice for zemíndárs to sell their rice and wheat which fetch a good price, and to buy Indian corn for their own eating. The Chauntra people in especial, who grow a great deal of capital wheat, but no Indian corn, export most of the former to

Kohát, and with the money thus obtained they buy Indian corn in the Bannu market, where it sells very cheap.

Custom as to eating meat.

Meat is but little eaten by the agricultural population, except at the Bakra Eed, when every family that can afford it sacrifices a goat or a fat-tailed sheep. At other times plough oxen or camels that have met with a fatal accident, or are dangerously ill, have their throats cut, in anticipation of death, and the flesh is then distributed among the neighbours either gratis or at a very low price.

Entertainment of guests.

To take the case of a well-to-do lambardár. If an ordinary guest comes he gives him *chupatis* with a little *ghi*. If an honored guest arrives a fowl is killed for the occasion. It is only on very great occasions, such as a marriage, or for the entertainment of some powerful Khán or Nawáb, that a goat or *dumba* (fat-tailed sheep) is sacrificed, when of course the host partakes of the flesh with his guests. Such an occasion occurs perhaps once in the year. It is difficult to estimate the average amount of food consumed per head of the population. It varies so much with the plenty or scarcity of the season. The food eaten ordinarily by a grown man may be put at $\frac{3}{4}$ seer of flour, 2 chittaks of *dál*, $\frac{1}{2}$ to 1 seer butter milk, $\frac{1}{10}$th chittaks *ghi*, and 2 tolas of salt.

Average amount of food for a grown man.

Cooking utensils.

The cooking vessels are generally of earthenware. Copper vessels are only used by the wealthy. The usual utensils are the following :—

Nagarai—An iron tripod on which the cooking pot is placed over the fire.

Teghna—An iron girdle, a foot in diameter, for baking cakes.

Tabbai—Ditto of stone.

Karsú—A sort of iron frying pan.

Khának—A wooden dish for kneading flour.

Samsa—A large wooden spoon.

Katwai—An earthen cooking pot.

Chakar—An open basket in which the *chupatis* are served.

Kandol—A wooden bowl for drinking purposes.

Rakab—An earthen dish in which cooked food is served.

Use of tobacco, drugs and spirits.

The custom of smoking tobacco used to be almost universal in the district. Of late years the Mullahs have made frantic efforts to suppress it, and with very great success. The families of the Terí Nawáb and of the Khán of Hangu refuse to give up the habit, denying that it is contrary to the Muhammadan religion, but the people, especially near Kohát and in Upper Míranzai, have to a great extent abandoned the practice. Many of the more bigoted Mullahs, if they see a *chilam* (hookah), smash it at once. A trans-border man near Thal on an occasion of this sort cut off the Mullah's ear. Cases of active resistance, however, are rare, and the most that a man usually does after his *chilam* has been smashed is to provide himself with another.

Spirits, opium, drugs and charas are consumed in considerable quantities at Kohát by the troops and camp followers, and to a less extent by the townsfolk. There is a small consumption of liquor among the Hindús of Hangu, and a few faqírs indulge in the use of drugs. The rural population never take spirits and very rarely any drug, except charas. A few zemíndárs here and there, more especially

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in Míranzai, are in the habit of drinking charas, but even these form a very small percentage of the whole population.

Amusements.

The amusements of the people are few and unexciting. *Kabaddí* and *Tatti* are games resembling prisoner's base, which are a good deal played by boys and lads. In Míranzai there is a similar game known as *Akhsai* or the *Calf*.

The Punjábí game of *Doda* is not known here, and *Chappli* or tent-pegging, though sometimes played, is not a common pastime, very few of the lambardárs owning horses.

Music.

The people were fond of music, the *rabáb* or guitar, the *sarangí* (fiddle), the *surnai* (pipe) and the *dhol* or drum being their favorite instruments. These have now been prohibited by the Mullahs who have put a stop to nautches of all sorts. Even the famous Khattak sword dance *(bangra)* has come to an end with the prohibition of the pipe and drum. In this the performers used to arrange themselves in circles round a blazing fire, flashing their swords and dancing in time to the music, which they accompanied with a sort of chant. The prohibition of music, strange as it may seem, has really been enforced during the last few years owing to the moral pressure put on the people. A few of the dissolute and ungodly may here and there defy public opinion. But as a rule the Sunni Muhammadans have altogether renounced both song and dance, while the business of the professional musicians (*dum*), has ceased. These are all by origin of the Naí or barber caste, and have been recommended to return to their orginal trade. Hindús in the towns have still their nautches, and the Shiah villages round Ushtarzai, not being under the influence of the Mullahs, have not been affected. In these the drum may still be heard summoning the people to weddings and merry-makings. Elsewhere it is silent. The women only are allowed to use cymbals (*tambol*) and a small drum (*dholki*) on special occasions, the practice in their case being sanctioned by the example of certain holy women of old. Women also indulge in an amusement called *bulbula* or *atan*, in which they move in a circle, clapping their hands and singing in concert, and with which the Mullahs have not as yet interfered. This dance corresponds to the sword dance of the men.

Music and dancing now generally prohibited.

Sport, hawking, &c.

As regards sport, many of the young Khéns keep hawks. The favorite is the Jura, a bird who gives no run but follows the game about from bush to bush, allowing it no chance of escape, and who is in consequence a very successful pot-hunter. Sporting individuals of the lower classes use nets and bird lime. In Míranzai the young men go out in parties by night, hunting the game with blazing branches of dwarf palm. Any hares and partridges that they may disturb are dazzled and secured.

Fairs.

No fairs are held in the district for trading purposes, and there are no religious gatherings of more than local interest.

Muhammadan and Hindú festivals near Kohát.

The Muhammadans of Kohát picnic out under the Regi groves west of the town on the occasion of both the Eeds. The Hindús similarly have festivals near the Bhawanna for the celebration of the Baisakhí in April, and also in honor of a Jogí named Pír Bar Nath, who is said to have created the Bhawanna springs. Gatherings in honor of another Jogí, Bhai Lachi Rám, take place several times

during the year in a ravine near the cavalry lines, where the Hindús are accustomed to burn their dead. The Dasehra and Diwalí are celebrated as usual, but in a poor sort of way.

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Village shrines.

A few of the small Muhammadan shrines in the district have their appointed days on which people of the neighbouring villages assemble. The Shiahs on these occasions indulge in drum-beating and merry-making. As a rule there is no special day for such gatherings. Thursday is the favorite day for visiting shrines.

Taziahs at the Moharam.

The custom of constrcting *taziahs* at the Moharam has only recently been introduced from the Punjab. Formerly the Shiahs of the district confined themselves to weeping and beating their breasts. A *taziah* prepared at Kohát is now sent to the Samilzai villages, but the custom is not yet regularly established.

Position of women. Patháu notions of honor. Custom of selling wives.

The customs of the Pathán population of this district as regards women are barbarous in the extreme. Women are looked upon as cattle, to be bought and sold. At the same time the Patháns are very touchy about their women, and any one hearing them talk would imagine that they had the keenest sense of honor. Their customs on the subject form a curious mixture. Theoretically the dishonor of a female relative is only to be washed out with the blood of the offender, and in cases of adultery, of the woman as well. But self-interest steps in. The woman is valuable property, and is worth, perhaps, Rs. 300 or Rs. 400, and hardly ever less than Rs. 100. The husband may not care to keep her, but why not divorce her and sell her in marriage to some one else? The lover in such cases is the person most likely to make a liberal bid, so instead of killing him the injured husband generally takes a fine from him, the usual amount being Rs. 300, and surrenders the woman. There is a regular scale laid down for settling all cases of this sort. The amount of fine is not supposed to vary with the position of the parties or the desirability of the woman. Among Patháns all men are theoretically equal and apparently women also. The regular Rs. 300 is paid for the wife of the lambardár or for the wife of the farm-labourer. Sometimes, however, the village council, which settles such cases, makes a reduction where a woman is old and has been repeatedly divorced before.

Purchase of hill women from beyond the border.

It is a common custom in this district to purchase wives from the adjoining hill tribes. A man wanting a hard-working useful wife can easily procure an Afrídí or Orakzai woman for a sum varying from Rs. 150 to Rs. 200. Where a woman is remarkable for her beauty a fancy price of Rs. 1,000, or even more, may be paid, but the ordinary hill woman has little in the way of good looks to recommend her. On the other hand she works like a donkey. She cuts grass and wood, carries water, is accustomed to poor living, and does twice as much work as the more delicately nurtured woman of the valleys. Not only do these trans-border tribes sell their own relations, but many of them trade in women brought from Swát and Bajur, and to a less extent from the Pesháwar district. Many of these are stolen, but a larger number are purchased from their relatives. When a man dies his wife becomes the property of her husband's heirs. A sister-in-law or step-mother being often a useless encumbrance is sold to any one who will take her. The

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purchaser either marries her himself, or sells her to some one else. The woman takes this treatment as a matter of course. If the children by her previous marriage are young they go with her. No account is made of boys. Little girls will in time become valuable property; when sold with the mother something is added on their account. Sometimes it is arranged that the late husband's family will have a right to claim them, when of age to marry, on payment of all expenses meanwhile incurred for their maintenance. A few years ago the subject of the trade in women from beyond the border was brought prominently forward. A large number of women, who had been stolen from the north and sold in the district as wives, were taken from their purchasers and sent back to their homes. These latter lost their money and had no redress. This has done much to check the trade in stolen women, though women who have been sold by their relations are still brought largely into the market.

Blood money and blood feuds connected with women.

No woman, whether spinster or widow, whatever her age, is able to marry without the consent, in the first case, of her own male relations, in the second case of her deceased husband's heirs. Any one marrying her without the consent of her guardians is made to pay a heavy fine as damages to the latter. This fine is as heavy as in a case of adultery, being about Rs. 300. It is known as *sharmána* or *rasm mulk*. A son gets *sharmána* on his mother's remarriage; a nephew for his aunt; a husband for his wife. It is surprising what large sums are paid in this way. A man seducing a spinster or widow is treated just as if he had debauched a married woman. He may get her in marriage, but he must pay up first. All cases of this sort are by local custom considered as affording fair grounds for a blood feud. Beyond the border cases of all these classes frequently result in the death of the seducer. The Pathán loves money, but frequently, especially if young and ardent, he prefers vengeance. In our own territory the bulk of the numerous murders that occur are on account of women. In adultery cases the injured husband can of course prosecute criminally and get the offender imprisoned; but many of the offences against local custom do not come under the criminal law. In these the relatives have no option, but to take the customary *sharmána*, or to take private vengeance in violation of the law.

Outlaws in women cases.

A man eloping with a woman, whether married or single, generally takes refuge with the nearest trans-border tribe. He lives there till he can come to terms with the husband or other relatives. Generally this is easily arranged; occasionally the refugee becomes an outlaw for life. The bulk of our outlaws are men, who have fled across the border with some woman, and have afterwards been guilty of some criminal offence which prevents their return to British territory. As a return for the hospitalty they receive they often assist their trans-border friends in committing robberies and burglaries within our border. It is in fact very difficult for an outlaw to avoid compromising himself in this way.

Adultery very common in the district.

The number of cases of adultery that occur in the district must be enormous. The number that come before the district officers in the shape of miscellaneous petitions is large, but these form only a small fraction of the total. In the southern Khattak country in

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particular it is quite the custom for a woman to elope once in her life. She is married in the first instance to a husband selected by her relatives, and lives with him till she meets the man she fancies, with whom she runs off, and the couple remain away for a year or two till the matter has been arranged by their friends. This, as a rule, is easily done, and they then return and settle down.

Custom of awarding female relatives in *sharmána* cases.

Very often the custom of the country in particular cases lays down that in addition to a money fine the defendant is to give one or two virgins from his own family in marriage to the complainant or his relatives. This is a most objectionable practice, and is a constant source of fresh adulteries. Wherever the original case has led to bitterness of feeling, a girl so made over seldom lives happily in her new home, and generally, sooner or later, she runs off with some one else. The Beluchís of Dera Ghazi Khán settle women cases by giving either a girl or a bit of land (*wanni* or *banni*). In this district land is never given.

Frequency of divorce.

A woman who has been purchased from across the border is treated in a very casual way. If the husband likes her he keeps her, otherwise he hands her on to some one else on payment. A large number of wives are transferred owing to quarrels with their new female relatives. A termagant mother-in-law is the cause of many divorces. The tribes within and without our border are similar in their customs and character. The latter, however, are less fettered, and have not the same object in concealing what they do. Some of the cases that come before a district officer are perfectly frightful.

The position of women among these tribes, including our own Bangashes and Khattaks, is very low, and wife-selling is a recognised practice. It is the worst cases, however, that come most prominently to the notice of the English officer. The bulk of the people marry in their own villages among their own connections, and the women are as happy and well treated as elsewhere.

Employments of women.

In the towns women are employed in spinning and making clothes. The poorer classes go out to pick cotton or to husk Indian corn. In the villages women assist their husbands in most agricultural operations, except ploughing, but their special duties are cutting grass and wood and fetching water.

Marriages.

Marriages are usually a family matter. For instance, a man wanting to marry his son arranges to get the daughter of a cousin, agreeing to give his own daughter in a year or two to that cousin's brother. Marriages between first cousins are very common. A man not already provided with a family frequently marries his brother's widow.

Arrangements for betrothal.

In the case of unmarried girls the marriage is always preceded by a betrothal. Child marriages are comparatively rare. Girls are generally married between fifteen and twenty; men marry somewhat later. In well-to-do families the lads generally marry before twenty, poor men who are unable to pay for wives often remain unmarried till late in life. Very few women remain unmarried, except such as are deformed or physically unfit. A Mullah or some common friend is used as a go-between to arrange the preliminaries. The overtures are made by the bridegroom's family.

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If they meet with a favorable reception, the amount to be paid for the bride and other pecuniary matters have then to be settled. This is not done without much haggling. When the parties have come to an agreement, a *jirga* from the bridegroom's village goes to the house of the bride on an appointed night, when the terms on which the marriage is to be concluded are announced. *Gúr* supplied by the bridegroom's father is then distributed, and in the case of well-to-do people a goat is killed and the *jirga* are given a good feed.

Amount paid for a bride.

In Míranzai the amount paid for a bride varies from Rs. 200 to Rs. 500, in addition to the *kharch-khorak*, which is furnished by the bridegroom. This consists of rice, *ghi* and *gúr* to be eaten at the wedding feast. The amount of these varies with the position and means of the parties. The bridegroom has also to supply silver ornaments for the bride. About Kohát the price paid for a bride varies from Rs. 100 to Rs. 200. The *kharch-khorak* probably amounts to Rs. 50 or Rs. 100 in addition. In the Khattak country the amount is less, being generally from Rs. 60 to Rs, 150, besides the *kharch-khorak*.

The marriage ceremony or *nikah*.

The amount agreed on is either paid at once or some future date is fixed for payment. The betrothal or *kojdan* is then considered to be completed. The marriage, which may or may not immediately follow the betrothal, is seldom celebrated till the full demand has been actually paid. Marriage ceremonies do not take place during the Moharam. This is the rule for Sunnis as well as Shiahs. On the day before that fixed for the marriage the families, both of the bride and bridegroom, feast the residents of the village or quarter in which they reside. This is especially obligatory on the bride's family. The bridegroom can escape on the plea of poverty. On the appointed day the bridegroom mounted on a pony and surrounded by his friends is conducted to the bride's house. Except in the Khattak and Míranzai tracts the bridegroom wears a garland of flowers (*serai*). The procession (*janj*) moves along to the music of pipes and drums and the dancing of boys (*gadidum*), varied by the discharge of guns. The musical and dancing portion of the entertainment, however, has now been put a stop to in the parts of the district occupied by orthodox Sunnis. When the bride's house is reached, the party is feasted on the provisions (*kharch-khorak*) previously supplied by the bridegroom. Among poor people the bride is generally taken home the same day. Among the well-to-do the feasting at the bride's house (*khwarra*) goes on for two or three days. Shortly before the bride leaves her home the religious service (*nikah*) is performed by the Imám or Mullah. The consent of the bride is witnesed to by her *vakils*, and the amount of dower is at the same time fixed.

Custom as to dower.

The usual dower in Míranzai is from Rs. 50 to Rs. 70, in other parts 99 or 100, while among people of position it is generally fixed at Rs. 1,000 and a gold mohur. Theoretically the rules for the payment of dower are in accordance with the Shariyat or Muhammadan law. Practically, the arrangements for dower are in most cases merely nominal. A claim for dower is seldom brought, except where a woman is backed up by her male relations. In dividing their father's inheritance sons sometimes claim dower on behalf of their mothers, and written deeds for dower are given to

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the wives of chiefs and men of rank. Ordinarily the right of a woman to dower is disregarded as might be expected in a country, where she is looked upon as a chattel to be bought and sold. When the *nikah* has been completed the bridegroom (*changhol*) takes home the bride (*changhola*). He has, however, first to pay from Rs. 1 to Rs 5 to the Mullah and something to the village servants. In the case of *hamsayas* the malik's *pagri* has also to be provided. No feast is given on the return of the wedding party to the bridegroom's house.

Restrictions on inter-marriages.

There are no tribal restrictions on marriages among Muhammadans. A man is altogether unfettered. A chief may marry the daughter of a shoemaker and the offspring will be legitimate. They are more particular as regards their own female relations. A Saiad of Mian Khel objects to give his daughter to a common zemíndár. A Hindki artizan can seldom get a Patháu wife, except from among the poorest classes, or from beyond the border. There is not, however, such a strong feeling against such marriages as exists among the Biluch and Pathán tribes of the Lower Deraját. Shiahs and Sunnis on account of religious animosity seldom intermarry, though they do occasionally. As a general rule a man likes to marry his daughter into a family of equal or higher position and belonging more or less to his own sect. The great bulk of men belonging to the agricultural classes have only a single wife. The better off among them have two or three. A Khán or Nawáb sometimes has as many as four or five, but seldom more. A poor man sometimes marries the widow of a brother or deceased relative in addition to his own wife, till he can arrange for disposing of her elsewhere.

More disputed divorces than disputed marriages.

There is no system of marriage registration of any sort. Cases of disputed marriage are not as common as might be expected. Disputed divorces are much more frequent. Women are often half divorced, the husband refusing to complete the ceremony till he has received his money. They re-marry; the ex-husband at once puts in his claim, and there is much wrangling as to whether or not the divorce has been actually completed. These cases are generally referred to *jirgas* to be settled in accordance with local custom.

Hindú customs regarding marriage.

The ceremonies at Hindú marriages are much the same as in the Punjab generally, except that the betrothal is arranged by a Brahmin or some person sent by the bridegroom's family instead of by the bride's. As regards inter-marriage Hindús are guided by the same rules as elsewhere.

The naming of children.

Children are named by their parents two or three days after birth without any formal ceremonies.

Circumcision.

Boys are circumcised when from four to eight years old. There is no gathering of friends or neighbours for the occasion, except sometimes in the case of people of rank.

Burial.

When a man dies, a Mullah is sent for, who repeats the *Surat Yasín*. The body is then washed, generally by a Mullah. It is sewn up in a shroud (*kafn*) and placed on a charpoy that serves as a bier. The female neighbours assemble at the house, wailing and beating their breasts. Meanwhile the friends and relatives of the deceased assemble to form the funeral procession (*janázá*) which

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Burial.

is preceded by Mullahs with from three to twenty-one Korans in accordance with the rank of the deceased. The corpse is put down at a short distance from the grave, when the prayers for the dead are recited, the mourners ranging themselves behind the leading Mullah in lines of odd numbers varying from three to seven. On the conclusion of the prayers money is distributed to the Mullahs present with grain and salt. At the funerals of children the latter are replaced by sweetmeats. The body is then taken to the grave, and after it has been let down stones are placed over it and the earth then filled in. In the case of a man, tombstones are erected at the head and feet. For a woman a third stone is put up in the centre. The mourners then accompany home the heirs of the deceased, who give them a good meal, and dismiss them. For forty days after alms and food are distributed to Mullahs and to the poor, particularly on Thursdays. In the case of an agriculturist of fair means Rs. 10 or Rs. 15 will be given to the Mullahs at the funeral, and the food and alms subsequently will amount to Rs. 40 or Rs. 50.

General statistics and distribution of religions.

Table No. VII shows the numbers in each tahsíl and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB. of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalman population by sect is shown in the margin. The sects of the Christian population are given in Table IIIA. of the Census Report ; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here.

Religion.	Rural population.	Urban population.	Total population.
Hindú ...	430	1,539	542
Sikh ..	42	859	123
Jain ...	3	...	2
Musalman ...	9,516	7,565	9,321
Christian ...	9	37	12

Sect.	Rural population.	Total population,
Sunnis ...	933	937
Shiahs ...	67	63

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present few special peculiarities ; and it would be out of place to enter here into any disquisition on the general question. The following paragraph contains such particulars as it is necessary to note.

The general distribution of religions by tahsíls can be gathered from the figures of Table No. VII ; and regarding the population as a whole, no more detailed information as to locality is available. The land-owning classes are almost, if not quite, exclusively Muhammadan.

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Most of the Sikhs shown in the statement belonged to regiments serving at Kohát and Thal. Many of the Hindús of Míranzai also claim to be Sikhs, and nearly all the Tírah Hindús are Sikhs, though differing in many ways from the Sikhs of the Punjab. In fact they are Nanakpanthi Sikhs and not Singhs, or Gobindi Sikhs, and were properly described as Hindús.

Shiahs and Sunnis.

The bulk of the Muhammadans of the district and of the neighbouring trans-border tribes are Sunnis. Out of a total of 169,219 Muhammadans in the district, 158,628 are Sunnis and 10,591 Shiahs. The latter are distributed as follows :—6,829 in tahsíl Kohát, 3,749 in Hangu, and 13 in Terí.

The Shiahs are confined to a portion of Samilzai and Hangu and to the adjoining portion of Tírah. The Khattaks, Niazis, Awáns, and most of the Bangashes within our border, and the Afrídís, Wazíris, Zaimushts and most of the Orakzais beyond are Sunnis. There are no Shiahs in Míranzai above the town of Hangu. In the Kuram valley the strong tribe of the Turis is Shiah.

The following statement shows the religion of the different villages in the Shiah part of the country:—

Sunni.	Shiah.	Mixed.
Muhammadzai. Nasrat Khel. Darvi khel.	Chikarkot. Sherkot. Alizai. Khadizai. Ushtarzai. Kachai. Marai.	Ibrahimzai { Shekhans are Sunis. Remainder Shiahs. Raisan, mainly Shiahs. Bazar. Babar Mela. Hangu. Lodi Khel. Shahu Khel { Shiahs, except the Mishtis.

The Orakzai tribes of the Shiah faith are the Sipaiahs, Mani Khels, Bar Muhammad Khels and Abdul Aziz Khels. All these tribes border on the Shiah portion of Samilzai, and are under the religious influence of a Saiad family residing at Kiláe, and generally known as the Tírah Saiads.

These Orakzai tribes are said to have been converted by the Tírah Saiads about the beginning of the present century. The Bangashes of Samilzai were probably converted a little earlier, but could not freely admit to being Shiahs during Kabul rule. A portion of the Ali Khel Orakzais are also Shiahs, but these lie away from the Shiah country of which I have been speaking. The Saiads of Hangu, Ushtarzai, Shahú Khel and Sherkot are all Shiahs and allied by descent to the Tírah family. The latter have a strong connection in Kuram, where some of their leading members habitually reside. The Saiads of Marai (Gul Badshah, &c.) are Shiahs, but belong to a different family. The family of Phul Badshah of Jangal who are Jaláni Saiads are Sunnis, as are nearly all Saiads resident in the Sunni portion of the country.

Followers of Pír Tarikhi.

The Saiads of Pír Khel and Mansur Khel are said to be descended from the Pír Tarikhi, mentioned in Major James' Settlement Report of the Pesháwar district. Pír Tarikhi had at one

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time a great following, especially among the Khattaks. There are now no acknowledged members of the sect remaining.

The following is a list of the shrines and places of religious gathering, Mussalman and Hindú, in the Kohát district:—

Mussalmán.

In the Khwarra Valley.—Ziyárat Arat Bába, near Nizámpur, resorted to by persons suffering from rheumatism.

In the Zira Valley.—Sand Ali Ziyárat at the southern base of the Niláb Ghásha Mountain, resorted to by persons suffering from fever.

Ziyárat Shekh Alladád, resorted to in large numbers by the Jawákí Afrídís and others to visit the tomb of the deceased Shekh, who was a Khattak. The tomb is for these parts a fine well-built and handsome masonry building.

In the Baizai Valley.—The Khulai Ziyárat near Koterí, resorted to by persons suffering from rheumatism.

The Tor Kamál Ziyárat near Kamál Khel frequented by barren women who desire children. Ziyárat Hájí Bahadur Sáhib, a Mír Ahmed Khel Bangash from Madkhoza in Upper Míranzai. The most revered and resorted to shrine in the whole district. It is equally respected by Bangash and Khattak Afrídí and Orakzai and more especially by the Wazíris and Khostwáls.

Saiad Halím Ziyárat (south-west of the city of Kohát and on the left bank of the Toí).

Sháh Abdullah Ziyárat (on the opposite bank of the river.)

In the Samilzai Valley.—Ziyárat Shekh Yusaf in Chillibágh between Chikarkot and Sherkot, frequented by barren women.

Pír Futteh Sháh, a Shíah Ziyárat, in the midst of the village of Sherkot, and conspicuous from its being situated in an eminence for many miles.

Ziyárat Mír Habíb (Shíah) near Kachai.

In the Lower Míranzai Valley.—Ziyárat Shekh Ismail in the Sumári Valley between Upper and Lower Sumáris, resorted to largely by the surrounding villagers with petitions of every description. It is crowded with votaries every Thursday evening, when the Mussalman day of Friday begins.

Ziyárat Sháh Almás, a Shíah shrine, on Charkundi hill overlooking the town of Hangu.

In the Bar Míranzai Valley.—Ziyárat Faqír Sahib in Nariab.

In the Khattak Country.—Ziyárat Mianji Sahib near Mianji Khel, village in the upper valley of the Teri Toí, much frequented by both Khattaks and Wazíris.

Násak Bába Ziyárat, 1½ mile west of Terí, resorted to by bad riders who gallop their horses in the plain in front of the shrine invoking the aid of the Saint to improve their horsemanship.

Ziyárat Ghází Khán Bába in a garden to east of Terí.

Ziyárat Shekh Allah-ud-din Sáhib near Márni-Khal in the Lílahán Valley, north-west of Terí.

Ziyárat Mianji Sáhib of Shawakki to the east of Ismail Khel, resorted to by barren women.

Ziyárat Shekh Nikai Sáhíb north-west of Bahadar Khel, resorted to by persons suffering from erysipelas, &c.

Ziyárat Sabáj Qalandas near Tattí on the Lawághar ravine in the Chauntra Valley.

Lúka (*alias* Súka) Ziyárat (4,745 ft.) on the Shiúghar range to the south of the Chauntra Valley, resorted to greatly by Hindús.

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There are no Hindú shrines or places of pilgrimage in this district.

The Swánai Sar (4,785 ft.) overlooking the upper valley of the Terí toi is much frequented by Hindús, more especially in the spring.

The Boyna springs near Kohát are the scene of the Hindú spring festival of Baisákí.

There are large gatherings of Mussalmáns at various places on the two Eeds.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each tahsíl and for the whole district. More detailed information will be found in Table IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Language.	Proportion per 10,000 of population.
Hindústaní ...	122
Dogri ...	16
Kashmírí ...	2
Punjábí ...	1,969
Pashtu ...	7,845
All Indian languages	9,961
Non-Indian languages	39
Total ...	10,000

Pashtu is the language of the district, except in Shakardarra and the tracts along the Indus. The Pathán villagers who form the great bulk of the population understand no other language. The Awáns and Hindkís talk a very corrupt Punjábí in their homes, but know Pashtu as well. A few lambardárs here and there know a little Hindustání or Punjábí, otherwise the Patháns seldom know any but their own language. The Khattaks and Niazis, as might be expected from their origin, talk a rough dialect of the Kandaharí Pashtu. The Bangashes speak the hard Kabuli Pashtu, as do the Afrídís and Orakzais. A Bangash says *Pekhaur* ; a Khattak pronounces it *Pesháwar*. The Bárak Khattaks have a very broad pronunciation, changing the *a's* into *o's* and *au's*. The word *razi* would in their dialect be pronounced *rozi* or *rauzi*. The language of the Bangashes is not as clear as the Yusafzai Pashtu, and that of the hill tribes is much worse. At the late Census 136,334 of the population were recorded as talking Pashtu and 25,020 as talking Punjábí.

Education.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each tashíl. The figures for female education are probably very imperfect indeed.

	Education	Rural population.	Total population.
Males ...	Under instruction ...	101	126
	Can read and write...	244	356
Females	Under instruction ...	0·9	2·6
	Can read and write...	0·4	2·0

The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

Education in this district is in a backward state. According to the Census returns 4,905 of the population or not quite 3 per cent.

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Castes, Tribes, and Leading Families.

Education.

can read and write or are under instruction. The acquirements of most of these are of the most elementary description. The language of the Muhammadans is Pashtu, and the fact that they have to learn to read in Hindústaní, which is to them a foreign tongue, naturally increases the difficulty. There is a fair and improving district school at Kohát with 343 scholars. This is largely used by the people of the neighbourhood, both Hindús and Muhammadans. There are primary schools at Terí, Hangu, Shakardarra and Ushtarzai with a total of 219 boys. The pupils in these are mostly Muhammadans. These are the only Government schools in the district. The *kazi* of Kohát has lately started a school expressly intended for the teaching of Arabic, Muhammadan theology, and kindred subjects. The schools kept by the village Mullahs hardly deserve the name, the children being taught nothing but a smattering of the Koran without the meaning. On the whole education is in a very backward state.

Character and disposition of the people.

The character and disposition of the leading tribes have been briefly noticed in the opening paragraphs of this Section. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only years for which details are available; and Table No. XXXIV gives statistics for the license-tax for each year since its imposition. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section E of this Chapter.

Assessment.		1870-71.	1871-72.
Class I	Number taxed ...	66	9
	Amount of tax ...	1,159	83
Class II	Number taxed ...	6	5
	Amount of tax ...	162	69
Class III	Number taxed ...	7	4
	Amount of tax ...	263	133
Class IV	Number taxed ...	2	1
	Amount of tax ...	108	344
Class V	Number taxed ...	4	...
	Amount of tax ...	401	...
Total	Number taxed	85	19
	Amount of tax ...	2,093	629

SECTION C.—CASTES, TRIBES, AND LEADING FAMILIES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. The history of each tribe has been sketched in Chapter II. and their leading characteristics noticed in the preceding section of this Chapter. Some of the leading tribes, and especially those who are important as land-owners or by position and influence, are briefly

noticed in the following sections; and each caste and main tribe will be found described in Chapter VI of the Census Report for 1881.

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Castes, Tribes, and Leading Families.

Statistics and local distribution of tribes and castes.

The annexed statement shows the population classified according to tribes in a tabular form, according to the Settlement Report. :—

Name of Tribe.	Population.
Khattaks, including Sagris and Bhangi Khels	66,663
Bangashes	19,183
Niazis	4,040
Awáns	16,080
Afrídís, including Adam Khels	5,801
Orakzais	7,889
Zaimushts	1,370
Wazírís	1,376
Ghalzais	2,669
Saiads	7,752
Sheiks and Koreshis	4,337
Hindús and Sikhs	12,068
Miscellaneous	32,312
Total ...	181,540

The Census statistics of caste were not compiled for tahsíls, at least in their final form. It was found that an enormous number of mere clans or subdivisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important land-owning tribes is indicated below.

Mr. Tucker observes: The fact that in the Census statistics no effort is made to distinguish between temporary visitors and residents, makes the returns much less valuable for district purposes than they otherwise would be. In Kohát the number of Adam Khels, Orakzais, Wazírís and Ghalzais who come down for trading purposes is very large, especially in the winter, when the Census was taken. Adam Khels and Orakzais are also to a large extent permanently located in the district as cultivators.

The Khattaks.

The principal tribe in the district are the Khattaks, numbering 66,663. These are distributed as follows :—

Terí tahsíl	54,113
Akora tappás	6,260
Shakardarra	3,375
Remainder of Kohát	1,683
Hangu tahsíl	1,232
	66,663

The Sagri Khattaks, mostly resident in the Shakardarrá tappá, number 4,050. There are also 733 Bhangi Khels, who are scattered about Shakardarra and the Terí tahsíl. These are included in the above figures.

The Bangashes.

Next to the Khattaks come the Bangashes, whose distribution is as follows :—

Baizai	2,289
Samilzai	4,242
Lower Míranzai	5,009
Upper Míranzai	6,766
Terí tahsíl	791
Akora tappás & Shakardarra	86
Total ...	19,183

There is hardly a Bangash in the Akora tappás. In Baizai though the dominant tribe, yet they are outnumbered by Niazis and other associated tribes.

The Niazis.

The Niazis number 4,040, nearly all in Baizai and Lower Míranzai.

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Men of trans-border tribes living in the district.

Among Patháns of trans-border tribes the following are numerous :—

Afrídís (nearly all Adam Khels)	5,801
Orakzais	7,889
Zaimushts	1,370
Wazírís	1,376
Ghalzais	2,669

Afrídís.

Afrídís are most numerous in Baizai. When the large tracts, now forming the Crown villages of Shahpur, Jarma and Kharmatu, were farmed out at annexation to lessees, the latter located numerous small hamlets of Pass and Jawaki Afrídís. The Jawakis also hold Upper Gandiali, and are numerous in the adjoining village of Togh. The Bazid Khels are a Jawaki section, though now separated from the main tribe. In Lower Míranzai, Malikdin Khel Afrídís are numerous in the villages of Mirobak and Babar Mela. These are colonies brought down by retired native officers of that tribe. There are scarcely any Afrídís in Terí and Upper Míranzai, and very few in the Akora Khattak tappás in spite of their proximity to the Adam Khel country.

Orakzai.

Of the Orakzais, according to the Census, 1,384 are in Baizai, most of them being non-residents of the Bazoti and other adjoining tribes who sell wood or grass at Kohát, or come down during the winter with their cattle. In the Samilzai villages towards Kachai there are permanently settled Orakzai cultivators. The Orakzais also occupy numerous small hamlets in Lower Míranzai, especially round Hangu, where there was a large tract of land under the control of the Khán of Hangu, by whom they have been gradually brought down. Many of these hamlets have now been separated off from Hangu Khas and form separate mauzas. Similar hamlets have been formed along the Orakzai borders in the portion of Lower Míranzai above Hangu. In this part of the district the old villages of Barabbas Khel, Kotgai, Baliamin, and others are held by the Bangash and Niazi proprietors, but numerous *bandas* or outlying hamlets have sprung up in their lands which are occupied by Orakzai tenants. The latter are increasing in numbers and in parts will soon outnumber the Bangashes. In Upper Míranzai the proportion of Orakzais is much smaller—the majority being confined to the Akhel village of Chάppri and the Alikhel village of Shinawari.

Both Afrídís and Orakzais are cramped for land in their own country and gladly settle wherever they can get land in the Kohát and Hangu valleys. They are not very desirable colonists owing to their criminal propensities.

The Zaimushts.

The Zaimushts are nearly all in Upper Míranzai, where they own the large village of Torawari.

Wazírís, and Ghalzais.

The Wazírís and Ghalzais are mostly nomads who bring down their flocks at the beginning of the cold weather and move off again in the spring.

The Awáns.

After the Patháns in numerical importance come the Awáns, numbering 16,080. They are found for the most part in the villages south and east of Kohát and along the Indus. They have probably immigrated at various times from the Rawalpindi district. Most of the Awán villages have been settled for many generations, and there is generally an absence of tradition as to when they arrived.

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As a rule the Awáns do not own distinct villages, but are scattered about among the Patháns.

Remaining Muhammadan population.

Saiads number 7,752 and Sheikhs and Koreshis 4,337. The remaining Muhammadan population, including artizans and the shop-keepers in towns and villages, amounts to 24,805.

Hindkis.

Awáns and the Punjábí speaking portion of the rural population are classed together by the Patháns under the general name of Hindkis. As a rule the village artizans, the carpenter, the smith and the potter are Hindkis, but in the remoter portions of Terí and Míranzai the artizans more usually claim to be Patháns and have been classified as such.

Hindús and Sikhs.

Hindús and Sikhs at the Census numbered 12,068. Of these 4,201 belonged to the cantonments at Kohát and Thal. The proportion of Hindús to Muhammadans for the whole district excluding cantonments is less than one to twenty. The proportions for the different tahsíls are: Kohát, 1 to 18; Hangu, 1 to 12; Terí, 1 to 25.

Leading families of the district.

Most of the leading families of the district have already been mentioned in the historical account of the district. The following remarks contain particulars of their jágír grants, and add a little information as to their existing circumstances. A large number of these families hold a territorial position, nearly the whole district being divided in accordance with their jágírs and original local jurisdictions.

The family of Shahzada Sultán Jan, C.I.E.

Shahzada Sultán Jan ranks first among the district Dárbaris. He is fifth in descent from Taimur Shah. Shahzada Hashim and Shahzada Hassad, grandsons of Taimur Shah, settled at Pesháwar about A.D. 1830, where Shahzada Hassad obtained a jágír of Rs. 2,300 from the Sikh Government. On the outbreak of the second Sikh War his son Shahzada Jamhur, the father of Shahzada Sultán Jan, took the British side, and in November 1849 he was appointed to Kohát as an Extra Assistant Commissioner. He was a man of influence and judgment and much relied on by district officers. He died in 1868. On his death Shahzada Sultán Jan was recognized as the head of the family. From June 1860 to March 1872 he served as a tahsíldár in the districts of Pesháwar and Kohát, and in April 1872 he was made Extra Assistant Commissioner, a position that he still holds. During the Afghán war he was employed in Kuram. After the Khost expedition he was left there by Sir Frederick Roberts as Governor with some Turí militia, but the troops had no sooner left than the Khostwals rose in rebellion, and a force had to be sent back to fetch away the Shahzada and his followers. After this he was employed as Assistant to the Assistant Commissioner in charge of Kuram till October 1880, when he returned to Kohát.

On 24th May 1881 he was made a C.I.E. in recognition of his services, and in June 1881 he was granted a further jágír of Rs. 1,000 which has been allotted in the Kohát district. As regards the original Sikh jágír of Rs. 2,300, which is situated in the Pesháwar district, it was confirmed to the family on annexation in perpetuity. At the Regular Settlement the jágír was assessed at Rs. 3,315. The zemíndárs had previously paid in kind, but were now given a cash assessment which came into force from

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The family of Shahzada Sultán Jan, C.I.E.

kharíf 1873. In consideration of the loss occasioned by this change, Government sanctioned an additional jágír of Rs. 685 in favor of the family. This increase has raised the amount of the old jágír to Rs. 4,000, but the additional Rs. 685 has been allotted in the Kohát, not in the Pesháwar, district. Under the orders of Government the old jágír of Rs. 4,000 and the new jágír of Rs. 1,000 are to be treated as a single grant. The whole is in perpetuity and is to be continued to one direct heir of Shahzada Jamhur to be selected by the Government. The jágír is at present managed by Shahzada Sultán Jan, but nearly the whole of the income is spent in allowances to the different members. Under the terms of the new grant the Government has reserved to itself the power to require the jágírdar for the time being to make suitable allowances to the junior members of the family. The Shahzada has several brothers, most of them being in military or police employ. He has a cousin, Shahzada Mahsud, descended from Shahzada Hashim, who is now acting tahsíldar of Kohát.

Families of Nawáb Sir Khwaja. Muhammad Khán Khattak, K.C.S.I.

This chief claims descent from Malik Ako, the Akora chief. The history of the family will be found in Appendix III to the Settlement Report. Khwaja Muhammad Khán, who was born in 1824, is the posthumous son of the chief Khushal Khán. He was adopted by Musammat Farkhúnda, wife of the chief Rasul Khán, who, on the death of the latter in 1844, placed him on the vacant *gaddi*, in preference to her own son by Rasul Khán. Since then Khwaja Muhammad Khán has been chief of the Terí Khattaks. At annexation he obtained the lease of the Terí tahsíl from year to year at Rs. 31,068. In 1850 the amount was lowered to Rs. 25,000, and in 1851 he obtained a lease for five years at Rs. 20,000. In 1855 the lease was granted to him at these rates for life, and in 1858 the grant was confirmed to Khwaja Muhammad Khán and to his heirs in perpetuity. For his services during the late Afghán war the amount payable by Khwaja Muhammad Khán was reduced for his life to Rs. 18,000. No orders have been issued regarding the succession to the Terí chiefship. It will no doubt be treated similarly to the Shakardarra jágír, *i.e.*, continued to a selected heir, who will be bound to make suitable provision for the junior members of the family.

In 1873 Khwaja Muhammad Khán was made a K.C.S.I. and was also given the title of Nawáb. He has always been distinguished for his steady loyalty to Government. He exercises civil and criminal powers of the second class within the limits of the Terí tahsíl and is his own tahsíldar. The Nawáb has a large family of sons. The eldest, Muzaffar Khán, leads a retired life, but his sons, grandsons to the Nawáb, have now reached manhood and appear anxious to come to the front. The second son, Muhammad Zaffar Khán, who is generally treated as the old Nawab's heir, exercises judicial powers, and is his father's principal assistant in carrying on the work of the tahsíl. Among the other sons the best known are Ghaffur Khán and Spín Khán. The latter served for some time in Kuram and also accompanied Sir Frederick Roberts to Kabul. There are a multitude of Khánzádas in the Terí country descended from former chiefs. They are not as a rule of any

mark or of rank entitling them to a chair. The Naibs of Gumbat who are very distantly related, and Zakhariah Khán of Lachi, are perhaps the most prominent among them.

Family of the Bangash Chiefs of Kohát.

The history of the family will be found in the account of the Baizai Bangashes, Appendix I to the Settlement Report. Bahadar Sher Khán was the leading man of the family at annexation. Captain Coke placed him in management of the Kohát pass, and he eventually held charge, not only of all the Adam Khel sections, but also of the Daulatzais, Sipaiahs and Sturi Khels. As manager of the Pass he first received a grant of Rs. 100 a month, which was increased in 1858 to Rs. 200. In November 1853 the village of Mír Ahmad Khel assessed at Rs. 1,000 was granted in jágír for life, Rs. 900 to Bahadar Sher Khán and Rs. 100 to his brother Ata Khán. In 1858 the jágír to Bahadar Sher Khán was made up to Rs. 3,000 in perpetuity, and in 1862 he was given a further increase of Rs. 350 for life. In 1877 he was given the title of Nawáb, and he also enjoyed judicial powers. He died in August 1880. Rustam Khán, the eldest son of the deceased Nawáb, has now succeeded to the jágír, though not to the charge of the Pass and without the title enjoyed by his father. He has been made an Honorary Magistrate. The jágír arrangements have not yet been finally settled.

Ata Khán, the brother of the deceased Nawáb, was at one time Naib Tahsíldar and afterwards Commandant of Border Police. For many years he took an important share in the Pass management under Bahadar Sher Khán, and when the latter died in August 1880, Ata Khán was temporarily appointed to fill his place. He carried on the work till June 1882, when the tribes on this part of the border were placed directly under the Deputy Commissioner. The Adam Khels and adjoining tribes kept very quiet during the Afghán war, and latterly assisted in supplying carriage, being attracted by the liberal rates of pay allowed by Government. In acknowledgment of his services Ata Khán was given a life jágír of Rs. 1,200 (not yet allotted). He has also a tenth share (=Rs. 100) also for life in the village of Mír Ahmad Khel, besides some mafi mills and plots. He is not now in Government employ, but has been made an Honorary Magistrate.

Family of the Kháns of Hangu.

The history of this family is given in Appendix II to the Settlement Report. On the murder of Ghulam Haidar Khán he was succeeded in the tahsíldári by his brother Muzaffar Khán. The title of Khán was confirmed to his son Allahyar Khán, then a minor. Allahyar Khán, however, has always remained in the background, and Muzaffar Khán has practically been Khán of Míranzai. In 1859, a pension of Rs. 400, formerly enjoyed by his father, was confirmed to Allahyar Khán to be permanently attached to the chiefship. Some mafi lands (assessed now at Rs. 366) were granted on similar conditions. Allahyar Khán is now Superintendent of Salt Mines, drawing a salary of Rs. 100 a month.

Muzaffar Khán, for services during the mutiny, received a jágír of Rs. 500. This is now much more valuable, being assessed

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Family of the Kháns of Hangu.

at Rs. 1,564.* It is hereditary, Government having the right to select an heir. In 1881 Muzaffar Khán was granted a further assignment of Rs. 1,200 and a sumptuary allowance of Rs. 1,200 for life. He also enjoys the lease of the Government lands in Hangu and some adjoining villages. In the greater portion of this estate he takes rent in kind. In some of the smaller villages he gets cash málikána. The lease is a very valuable one, and is probably worth Rs 3,000 a year. It is held during pleasure of Government and can be cancelled at any time.

Muzaffar Khán's income may therefore be roughly put as follows :—

	Rs.
Hereditary jágír	1,564
Profits from kind collections in hereditary jágír ...	1,500
Cash assignment for life	1,200
Sumptuary allowance for life	1,200
Profit from lease of Crown lands	3,000
Total...	8,464

He has in addition his pay as tahsíldár Rs 250+25=275 per mensem, and a small personal allowance of Rs. 60 per annum.

Muhamad Amín Khán, a cousin of Muzaffar Khán's, was for long Thanadár and Political Agent of Upper Míranzai. In 1858 he was granted a jágír of Rs. 100 for life in recognition of his local services during the mutiny. Muhamad Amín Khán died in 1880. His eldest son, Usman Khán, then succeeded to his political position. A jágír of Rs. 2,400, in which the former life jágír of Rs. 100 is merged, was granted to Usman Khán in 1882 for life in consideration of his own and his father's services during the Afghán war. From this jágír, which has not yet been allotted, Usman Khán has to pay an annual allowance of Rs. 400 each to his brothers Said Khán and Akbár Khán.

Ghulam Muhammad Khán, Rais of Makhad.

The history of this family has been given in the account of the Sagri Khattaks, Appendix IV to the Settlement Report.

At annexation Ghulam Mustafa Khán, father of the present Chief, was in possession as jágírdár of one-fourth of the revenue of the Makhad estate in the Pindi district and of the entire revenues of Shakardarra. He also enjoyed a percentage on the income from certain salt mines. The jágír was confirmed to the family in perpetuity in 1850. After the mutiny the salt percentage was commuted to a fixed pension of Rs. 1,000 paid out of the income from the Malgín Salt Mines, also in perpetuity. In 1881 it was ruled that the jágír was to descend to a single selected member, Government, however, reserving the right to make suitable allowances in case of necessity to junior members. The eldest son, Faqir Muhammad, is the selected heir. There is a violent quarrel between Faqir Muhammad and his father on one side and two of the younger brothers, who object to the arrangement.

* This consists of Rs. 1,317 in mauza Kach, and scattered mafis aggregating Rs. 247.

The Khán's allowances are as follows:—

	Rs.	As.
Shakardarra jágír now assessed at	2,137	8
One-fourth revenue of Pindi jágír	818	0
Salt Mines	1,000	0
Total Rs.	3,955	8

Jafir Khán, Khattak of Niláb.

This Chief is a scion of the senior branch of the family of the Akora Chiefs. In the scramble that followed the Sikh conquest of Pesháwar he obtained the Niláb tappá in jágír. During the Second Sikh War he sided with the Sikhs. He was, however, confirmed at annexation in possession of his jágír. The jágír was valued at Rs. 2,178, and consisted of ten villages, of which three lying east of the Indus were afterwards transferred to the Pindi district. In 1852 this jágír was increased to Rs. 3,000 by a cash grant of Rs. 822 for life "to be reconsidered after his death with a view to the grant being perpetual during the good behaviour of his successors." And the three villages transferred to Pindi were excluded from the jágír, and in lieu of them a cash grant was allowed of Rs. 400, also in perpetuity. In consideration of his services during the mutiny—(he sent some levies to Naushera)—Jafir Khán was given a further life pension of Rs. 822.

Up to the present Settlement Jafir Khán took Battái in his jágír. He also realised a large income from miscellaneous cesses. At Settlement the villages were assessed in cash, and the cesses for the most part abolished. Jafir Khán has petitioned to have the loss occasioned by the change made good to him. The loss has been estimated at Rs. 2,804. He at present holds a jágír now assessed at Rs. 1,714, and pensions aggregating Rs. 2,044—in all Rs. 3,758 a year. No orders have been issued regarding the succession to this jágír. His son Fateh Muhammad manages the jágír, Jafir Khán himself being over 70 years of age.*

Afzal Khán of Jamal Garhi in Pesháwar.

Afzal Khán, like Jafir Khán, belongs to the senior branch of the family of the Akora Chiefs. Before annexation he distinguished himself by murdering the chief, Khwas Khán, who has been mentioned in the account of the Terí Khattaks. At annexation he was found in possession of the Khwarra and Zíra tappás and of part of Pattiála. He was ousted in 1854 for mismanagement, when he retired to Jamal Garhi where he has since resided. In 1852, his former jágír valued at Rs. 1,400 was confirmed to Afzal Khán in perpetuity. The income was made up to Rs. 3,000 by a cash grant of Rs. 1,600 for life to be reconsidered at his death. In 1854, when the jágír was taken under direct management, it was decided that he should receive only half the jágír realisations. These amounted to Rs. 700, but have been increased by the new Settlement to Rs. 812-8. In 1858 he was allowed an additional pension of Rs. 822 on account of mutiny services. He at one

* Jafir Khán died on 10th January 1883. His son Fateh Muhammad Khan has been appointed to succeed him in the jágír and hereditary pension of Rs. 400. The first pension of Rs. 822 has also been confirmed to Fateh Mahammud Khán for life. The mutiny pension of Rs. 822 has been resumed. A lump sum of Rs. 1,500 was allowed as compensation for loss of right to collect revenue in kind.

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Afzal Khán of Jamal Garhi in Pesháwar.

time received a share of the income from the Khwarra and Zíra rakhs. This was commuted to a fixed sum of Rs. 395 a year, in 1873.

He now enjoys: Half revenue of jágír villages, Rs. 812; fixed allowance from rakhs, Rs. 395; pension paid from Pesháwar, Rs. 1,600; pension paid from Kohát, Rs. 822. Total Rs. 3,629. The jágír grant is in perpetuity, and presumbly the rakh allowance also. As regards the cash pension of Rs 2,422, Rs. 1,000 of this pension was to be continued in perpetuity to a selected heir during loyal conduct. Afzal Khán belongs rather to the Pesháwar than to the Kohát district.

Biland Khán of Khushalgarh.

Biland Khán is a great grandson of the chief Saadat Khán. Before annexation his uncle Martaza Khán held two villages, Khushalgarh and Khwaza Khel in jágír. These villages were situated in the large jágír held by Afzal Khán, and previous to 1854 Martaza Khán had been obliged to struggle for his rights which Afzal Khán wished to override. Martaza Khán died in January 1871, but the succession to the jágír had been previously confirmed to Biland Khán in 1858. Biland Khán resides at Amír in the Khwarra. He holds for life only, but the jágír will probably be continued in the family. He gets a percentage of 7 per cent. on the income from the Khwarra jungles, of which his uncle Karím Khán is Superintendent. The jágír is assessed at Rs. 290.

Family of Mír Mubarak Shah.

Mír Mubarak was the head of a family of Banúrí Saiads, who came from Hindústan and settled at Kohát some generations ago. They are now numerous and influential. Saidan Shah, the father of Mír Mubarak Shah, took a leading part as a lessee in the affairs of the Terí country during the period that followed on the death of Khushal Khán (A.D. 1824). In the account of the district under Captain Coke, Mír Mubarak Shah has been mentioned as Captain Coke's right hand man. He was killed in the mutiny. Captain Coke gave him the lease of a large tract of land now forming the village of Jarma. This was declared at Settlement to be Crown property. The profits from it probably amount to Rs. 4,000 or Rs. 5,000 a year. The lease since Mír Mubarak Shah's death has been held by his brother Badshah. Badshah was for long Inspector of Police at Kohát. He was supposed at the time of the Jawaki outbreak to have intrigued with the section opposed to Bahadar Sher Khán, and was removed to the Pesháwar district. He has since retired from Government service. He is a man of considerable influence at Kohát and has recently been made an Honorary Magistrate. Said Ahmad Shah, the son of Mír Mubarak Shah, was also at one time a Deputy Inspector in the Police, but threw up the appointment. He has been granted the village of Bhawalgarh, jama Rs. 200, in perpetuity, and also gets a pension of Rs. 426 for life in consideration of his father's services. Said Ali Shah, a brother of Badshah's, is now Inspector of Police at Kohát.

The Mián Khels of Kohát.

These are the descendants of Haji Bahadar, whose shrine at Kohát has already been mentioned in the general account of the district. Haji Bahadar lived in the time of Aurangzeb. His descendants form a semi-priestly class, known as the Mián Khels, and are very numerous

at Kohát, where there is a regular Mián Khel quarter. They hold the village of Mián Khel assessed at Rs. 1,059 in jágír. This is divided between some 150 sharers in accordance with their proprietary possession. Imam Shah, Yusaf Shah, and Bakir Shah are the most leading men among them.

Ghulam Haidar Khán Kiyani of of Shahpur.

Ghulam Haidar Khán's family came from Seistan, and settled at Peshâwar in the time of the King Taimur Shah. His father Sikandar Khán was killed fighting on the side of Sardar Yar Muhammed at the battle of Zeyda (A.D. 1828). Ghulam Haidar Khán after his father's death came to Kohát and entered the service of Sirdar Sultán Muhammed Khán. He was given various jágírs, it being the common custom in those days to grant assignments of land revenue instead of giving a fixed salary. After the Second Sikh War he retired with Sultán Muhammed Khán to Kabùl. He afterwards returned to Kohát and Captain Coke gave him the lease of a large tract of land round Shahpur, which he has since held. These lands were decided at Settlement to be Crown property. Ghulam Haidar Khán has two intelligent sons, Sher Muhammed Khán and Malik Jan. These served during the Afghán war in Kuram, assisting in political and other work connected with the administration of the valley. Ghulam Haidar Khán has never held any appointment under Government. He lives on the profits from his lease, which probably average Rs. 5,000 a year.

The Miáns of Sheikh Allahdad.

Sheikh Allahdad was a contemporary of the great Khushe Khán (time of Aurangzeb) and gave his name to a shrine and village in the Zíra valley. His descendants hold the village, which is assessed at Rs. 300 in jágír. At annexation this was a great asylum for robbers, and the leading Miáns are still employed to a considerable extent in getting back stolen property from the neighbouring Jawakis.

Family of Phul Badshah.

These are Jalani Saiads of the Sunni persuasion. The family came from Makhad four generations ago, and took up their abode in the Jangal Suburb of Kohát. They obtained small grants of land all through the Kohát tappás. These were confirmed to them revenue-free, and are still held by them. They are now assessed at Rs. 172. The family also held cash ináms aggregating Rs. 500, but these have been reduced by resumption to Rs. 300, lately increased to Rs. 400. The family is getting very numerous, and since the death of Phul Badshah (in 1878) has no recognised head. They possess a very extended influence, and are much reverenced by some of the Orakzai tribes beyond the border. They have been given the village of Mián Mela in the Mishti country, and hold the village of Reysí (Reysi) in jágír from the Khattak Nawáb.

Saiad Afzal of Hangu.

This is a Shiah family which used to play a leading part in Hangu politics. Saiad Hassan Raza, the father of Saiad Afzal, is suspected of having instigated the murder of the chief Ghulam Haidar Khán in 1855. Captain Coke gave Saiad Afzal the lease of the village Barabbas Khel, but he was deprived of this at Settlement, and has lately been granted in compensation a cash allowance of Rs. 300 for life. He has also a pension of Rs. 200, sanctioned in July 1870. This family is generally on bad terms with Muzaffar Khán, though lately the quarrel has been made up.

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The Saiads of Shahu Khel.

These are Shiahs, and belong to the faction opposed to the Khán of Hangu. Twahir Shah was a leading man. He was succeeded by his son Mír Afzal, also a man of influence, but who has lately died. Bakír Shah is now head of the family. The family enjoys an inám of Rs. 100 a year.

Gul Badshah of Marai.

This is a young fellow who is the head of a Shiah family, possessing considerable influence among the neighbouring hill tribes, especially among the Sipaiahs.

Koreshis of Sherkot.

These are a numerous body, the descendants of Sheikh Yusaf, and the guardians of his shrine. The trees and groves all through the Chili tract are under the protection of this shrine, and any one cutting down a growing tree, or even removing a dead one, is said to incur the displeasure of the saint, the fear of which has hitherto been sufficient to preserve them from the axe. Faqír Hussain and Hasan Ali are the leading men among these Koreshís.

Said Kasim of Sherkot.

This young man is manager of the Pír Fateh Shah shrine at Sherkot. The tomb is a white building on the top of the Sherkot hill, and is visible for a long distance. The shrine is revered by the Mani Khels and Sipaiahs and other hill tribes. Considerable máfi grants are attached to it. These had been resumed, but have been re-granted at this Settlement.

Other leading lambárdars.

The section may be well concluded by mentioning a few of the more leading lambárdars in the different tappás.

Upper Míranzai.—Maliks Bhangi of Dársamand and Mahmulí of Nariáb are heads of the faction opposed to Usman Khán. They are supported by Shahzada Sultán Jan, whose father Shahzada Jamhur used to employ them as a check on the Hangu family in these out-of-the-way parts. Malik Sarfaraz of Káhí is also a leading man.

Lower Míranzai.—The family of the Kháns of Hangu headed by the tahsíldár Muzaffar Khán dwarf all the others in this tappá. Their principle opponents are the Saiads of Shahu Khel and Saiad Afzal of Hangu already mentioned. There are some Malikdin Khel Settlements near Hangu. The families of Pyan Khán, a Subadar of the 1st Punjab Infantry, and of Allahdad Khán, Subadar of the 3rd Punjab Infantry, reside here.

Samilzai.—Rasul Khán Izzat Khel of Chili and Khwas Khán of Kachai are leading Maliks. Gul Badshah of Maraí and the head Saiads and Koreshís of Sherkot have already been mentioned. The family of Fateh Khán Khwaja Muhammed Khel once held a leading position at Alizai. Fateh Khán incited the Basoti disturbances of 1867, and the family is now in poor circumstances. The Ushtarzai lambárdars have no recognised leaders.

Baizai.—At Kohát itself the leading families are those of the Izzat Khels headed by that of the late Nawáb Bahadar Sher Khán and those of the Banurí Saiads and of the Mián Khels. Among the leading lambárdars, commonly known as the Char-tappá Maliks, are Dost Muhamed and Ibrahím of Baizadi, Dilasa of Jangal, Nadmín of Pír Khel, Bahram of Garhí, Mawaz and Kasím Shinú Khel. These all live in the suburbs of Kohát. They have been granted liberal

Other leading lambárdars.

ináms at this Settlement. Among other residents of Kohát may be mentioned Abdulla Khán Shinú Khel, Resaldar in the 5th Punjab Cavalry and Sher Muhamed Khán Tarin, a Subadar of the 3rd Sikhs. Among the Hindús the family of the old tahsíldár Dharm Singh is the only one requiring mention. As regards the outlying villages, Mazulla of Muhammadzai was a leading Malik. He has lately died, and Malik Mír Ghulam is at present the acting head of the family. Ghulam Khán Izzat Khel and the sons of Fateh Khán Popalzai reside at Kaluchina.

In the Akora Khattak country the leading families are those of Jafir Khán and Biland Khán. Ayan Shah of Kamar Mela and Malik Kalú of Kahi are leading men in the Khwarra. Mention has already been made of the Miáns of Shekh Allahdad. These are the only families of much note.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in Quinquennial Table XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of these subdivisions follow another form, which itself often varies from one subdivision to another.

The following statement shows the character of the tenures in the district :—

Statement showing the tenure on which estates (mauzas) are held.

Name of tahsíl.	Held by a single proprietor.	Held in common.	Perfect pattidari.	Imperfect pattidari.	Imperfect bhyachára.	Mixed pattidari & bhyachára.	Total.
Kohát ...	16	3	1	37	30	22	109
Hangu ...	9	1	...	10	1	16	37
Total ...	25	4	1	47	31	38	146

The villages held by single proprietors are nearly all Crown property. Most of the remainder were also Crown property, but the rights of Government have been granted away.

Tenures in the Bangash tract.

The portion of the district that has been settled is mainly occupied by Bangashes. The tenures of the Bangash villages and of the Niazi and Awán villages mixed up with them are generally simple and similar in character. When the Bangashes first occupied the country, they divided it in large blocks among the main divisions of the tribe, thus forming the present tappás of Upper and Lower Míranzai, Samilzai and Baizai. The lands of each tappá were then

Tribal shares.

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Village Communities and Tenures.

Tribal shares.

divided among the sub-sections who have generally given their names to the existing mauzas. The lands of each tappá were supposed to be held on shares; but in the division effected on these shares, each sub-section was generally given a single block of land. No lands were retained as the common property of the tappá, and the old tribal shares, therefore, are now of no practical importance. Originally each sub-section or village was supposed to hold so many of the shares on which the tappá lands were divided. These shares were the basis of the internal divisions inside the village, and in some cases this arrangement is still in force. More often it has been found convenient to change the standard of internal division. For instance, the lands of Dársamand originally represented 500 of the shares or *bakhras* out of 1,250 *bakhras* on which Upper Míranzai was held. The present division is based on 347 shares, and these shares are again modified from time to time as found convenient.

Standard of proprietary right in Baizai.

In the Baizai tappá the old *bakhras* were altogether superseded by a new set of shares based on a cash assessment of the country, effected about two centuries ago by Khán Sher Khán, then chief of Baizai. From that time a share or *bakhra* corresponds with a rupee of the revenue then assessed, and shares are frequently spoken of as so many rupees.

Formation of mauzas.

In the division of the tappá lands each sub-section or *khel* was allotted certain lands in full proprietary right. These generally formed a single block, in the centre of which the members of the khel settled down in a common village, which was called after the name of the Khel. Most of the existing mauzas originated in this way. Nasrat Khel, Lodi Khel, Khadizai and many more still bear the name of the common ancestor of the section by which they were founded.

Holdings in the Baizai tract.

The lands allotted to each sub-section generally formed a single block, and the existing mauzas therefore are usually compact, there being but few *Dakhili* and *Kháriji* chuks. The Baizai sections, who have their head-quarters at Kohát, form the principal exception. When the Baizais took possession of the country, they gave the lands watered from the upper or Bawanna springs, and generally those occupying an exposed position near the Afrídí hills, to the allied tribes who settled with them. They reserved for themselves the lands watered from the Kohát springs. Each section got a block of the central lands near Kohát, which were the best. The outlying lands were similarly divided, each section getting three or four blocks scattered over a wide tract of country. A large portion of these outlying lands was cultivated by communities of tenants.

Under the revenue system of the Duráni Government the Baizai clansmen ceased to exercise any proprietary rights over such lands, and at annexation they were treated as Government property (*Sirkári.*) For the most part they were granted in lease to Bahadar Sher Khán Bangash, Mián Mukarab Shah and Ghulam

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Holdings in the Baizai tract.

Haidar Khán Kiyani, by whom, or their families, they are still held. The remainder of these outlying lands still belong to the original Baizai proprietary bodies. The whole outlying tract has been formed into a number of distinct mauzas,—sometimes entirely Sirkári, sometimes partly Sirkári partly Bangash. Shahpur, Jarma Bakizai and Khwaja Kindar are Sirkári. Kharmatu and Khurd are mixed. In consequence of this state of things the holdings of the Baizai Bangashes are most scattered than elsewhere. Each man owns some of the rich lands in the well-watered villages lying immediately round the town of Kohát. He also owns lands lying at a distance of some miles in the outlying blocks belonging to the section.

The *vesh* system.

Inside the mauzas formed by the partition of the tribal territory the *vesh** system was at first almost universal. The whole cultivated land was divided into blocks (*veshes*) with due regard to the character of the land. Each block was then divided by lot between the *Kandis* or main subdivisions of the proprietary body, and the *Kandis* then divided down to families and individuals. The land was periodically redivided on this system, the term for which the *vesh* was in force varying in the different villages. It was rarely less then five years and never more than fifteen or twenty. These redistributions were based on the original proprietary shares, which were capable of transfer by sale or mortgage. No custom of *khula vesh*, such as is found in Marwat and Tank, seems to have existed in this district. Under this system each clansman present at the time of the partition gets an equal share, no regard being paid to original proprietary right. The custom of *khula vesh* is said to exist in Saddrai of the Khadizai Orakzais, but nowhere else in these parts.

Custom of *vesh* dying out.

In most of the Bangash villages the custom of *vesh* has now disappeared. In many it has been suppressed at the present Settlement by wish of the people. In many, where it has been recorded in the administration papers as still existing, it seems to be dying out, the provisions in its favor being no longer enforced. One great objection to a new *vesh* in villages that have been regularly settled is that it necessitates fresh measurements and the preparation of new records, the trouble and expense of which are much objected to by the villagers. In Upper Míranzai the custom of *vesh* has, till quite lately, been universal. The *abi* lands are *veshed* every ten years, the *baraní* lands after every fifteen or twenty years. No field maps or registers have been prepared for the Upper Míranzai villages, and there is nothing therefore to check the continuation of the custom in this part of the district, if the people themselves care to maintain it. As the country gets more settled there seems to be an increasing desire on the part of the people generally for greater fixity of tenure to enable individual owners to reap the

Strongest in Upper Míranzai.

* The word *vesh* has a double meaning. It is applied to the big blocks of lands into which a mauza is divided preparatory to a re-division. It is also the name applied to the re-division itself.

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benefit of any improvements that they may have effected, so that the custom of *vesh* is likely to die out even in Upper Míranzai.

Kabza lands in *vesh* villages.

In most *vesh* villages there is a good deal of land held on *kabza* (possession) tenures, which is excluded from these periodical partitions.

Development of the tenure as *vesh* disappears.

As the custom of *vesh* has gradually disappeared, the members of the village community have become full proprietors of their individual holdings. As a rule the whole of the cultivated lands have been thus subdivided where the village area is large; outlying hamlets or *bandas* have sometimes been established. These are often occupied by men of other tribes—Afrídís, Orakzais, &c., who at this Settlement have sometimes been recorded as occupancy tenants, but more often as tenants-at-will.

Description of the common form of tenure.

In most villages the tenures as regards the land are now simple enough; each proprietor has his separate holding, consisting of plots scattered through the different *veshes* into which the village lands are divided. There are also certain common lands, for the most part uncultivated and devoted to grazing purposes. The income from such of the common lands as may be under cultivation is generally divided on the original proprietary shares. The water-supply in irrigated villages is also divided on these same shares.

Rights in water.

The permanent water-supply of a village is almost invariably held on the old proprietary shares, but the arrangements for division vary with local circumstances. Often several neighbouring villages take the whole water of a particular spring or stream in turn, each for so many days at a time. As the turn of each comes round the water-supply will be simultaneously distributed to the main irrigation divisions of the village in separate channels. The first main divisions are known as *kandis*; the subdivisions as *tals*. A *tal* contains a certain number of *bakhras* or proprietary shares, corresponding to the fields into which the lands to be irrigated are divided. Each proprietor in the *tal* in his turn gets the whole flow of water for a time corresponding to the number of *bakhras* or shares that he holds in accordance with a regular roster. The *tals* generally divide the water of the *kandi* in accordance with their shares for the whole time that the water is flowing. If owing to drought the supply is short, two *tals* sometimes find it more economical to combine and to take the whole supply for so many hours each. When the supply of water is abundant, the arrangements for its division fall into abeyance, every one taking as much as he wants.

Character of the proprietary body in Bangash villages.

The proprietary body in the Bangash tract as a rule consists mainly of Bangashes belonging to the section of the tribe to which the village lands were originally allotted. A few outsiders will be associated belonging to other Bangash sections whose rights have been acquired by purchase or by their having been jointly assessed in the payment of fines put on the village in the old pre-annexation days. These fines, known as *tawán*, included the

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revenue assessment of those days, which was very irregularly collected. As a rule it was allowed to fall into arrears for some years, and would then be realized by force, along with an additional fine, the whole being comprehended under the term *tawán*. In the old established Bangash villages there are very few proprietors belonging to alien tribes, such as Afrídís, Zaimushts, Orakzais, and Khattaks. Saiads own a good deal of land, and to a less extent Sheikhs and Koreshís, Hindús own very little land, and that as a rule in the neighbourhood of Kohát and Hangu.

Character of the proprietary body in Bangash villages.

In these Bangash villages the tenure seems originally to have been communal. As the cultivated lands were divided the tenure became imperfect pattidari, the waste being still held in common. In most of these villages the cultivation is mainly *abi*, and as the water is owned on shares, this tends to keep up the pattidari form of tenure, the revenue being frequently paid,—not on the area held by each proprietor, but on the share in the village that he is supposed to hold. In many villages the zemíndars have now elected to pay the revenue, not on shares, but on the area actually owned, thus changing the tenure from pattidari to bhyachára.

Natural tendency to a pattidari tenure in irrigated villages.

While *abi* land is generally held on shares, the proprietorship of *barani* land has generally been acquired by breaking up waste, and actual holdings in no way correspond with the shares on which the village is professedly held. The area capable of *barani* cultivation being generally large, while the people were few, each took what he wanted. In the absence of measurements, however, the revenue was paid on the old shares, so that a man holding very little land might have to pay as much as another who held a great deal. The revenue on these *barani* lands has now almost universally been distributed by acreage rates based on the quality of the land.

Barani lands generally acquired irrespective of shares.

In the Awán and Niazi tract lying along the south of the Kohát tahsíl, the *abi* lands are held on shares, the *barani* lands being held according to possession, the tenure in this way being mixed pattidari and bhyachára.

Awán and Niazi villages.

As regards the Khattak tracts in Zíra and Pattiála the revenue used to be paid on shares. Cultivation was *barani* and land abundant. Shares and possession in consequence never corresponded. The revenue has now been assessed on the actual area held and the tenure has become bhyachára.

Khattak tracts.

The Niláb villages up to the present Settlement paid revenue in kind to the jágírdar. The right of the village communities to be considered proprietors of their lands was contested by the jágírdar, but eventually allowed by the Settlement Officer. In many of these villages the people were the original Khattak owners, with as good a claim to proprietary right as in any other part of the Khattak country. Towards the Indus there was a large Awán element, and a considerable proportion of the cultivators had no claim to be treated as owners. These were recorded

The Niláb tappá.

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The Niláb tapa.

as tenants-at-will or sometimes as occupancy tenants, and as regards them the old battai arrangements were continued. In consideration of the length of time that the battai system had been in force and the semi-proprietary position that the jágírdar had held, he was made superior proprietor of the tappá, and allowed a percentage of 10 per cent on the revenue paid on holdings, the owners of which had been given a cash assessment. The latter were recorded as inferior proprietors (Adna Maliks); certain privileged classes related to the Khán's family pay a somewhat lighter rate of málikána (5 per cent). Excluding máfis the revenue of this tappá is now Rs. 1,714. Lands assessed at Rs. 1,067 have been recorded as the property of the holders, while lands assessed at Rs. 647 pay battai to the jágírdar. The tenure in all these villages is now bhyachára.

Shakardarra.

Among the Ságri Khattaks of Shakardarra the tenure from the first seems to have been pure bhyachára. The country being rough and broken each family or group of families acquired the land round the spot, where they happened to settle, till all the arable lands had been appropriated. As a rule men belonging to the same section of the tribe settled near one another, but there seems to have been no attempt at a regular partition.

Statistics of proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the Quinquennial Table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Punjab that it is impossible to classify them successfully under a few general headings.

Talukdari, and superior proprietary tenure.

No claims to a talukdari or superior proprietary status were admitted at this Settlement except in the case of the Niláb tappá already mentioned, where for special reasons such a tenure was created in favour of the jágírdar. The double tenure (Ala and Adna Malkiyat) found in many parts of the Punjab has never been developed in this district.

Statistics of tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of the land throughout a whole district. In Appendix VII to the Settlement Report, full details will be found. The following is a convenient abstract of the figures, but applies (as do in all probability the other figures also) only to so much of the district as recently came under revision of Regular Settlement—See Introduction to Section C. of Chapter V.

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Statistics of Tenants and rent.

No.	Name of Tahsil.	Name of Assessment Circle.	Total cultivated area: Abi.	Total cultivated area: Baráni.	Total area under cultivation of tenants.	Detail of area under tenants and rent paid — Area under tenants paying cash: Area.	Area under tenants paying cash: Percentage on cultivation of tenants.	Rate of Batai: ½	⅔	⅓	¼	⅕	⅙	⅐	⅛	⅒	Total area under Bataí: Abi.	Total area under Bataí: Baráni.	Percentages of gross produce — Kamin's dues.	Percentage divisible: Abi.	Percentage divisible: Baráni.	Owner's share: Abi.	Owner's share: Baráni.
1	Hangu	China Bala ...	3,669	4,964	5,458	2,350	43	1,562	...	...	1,493	53	...	...	...	...	1,562	1,546	3	97	97	48	24
2	Hangu	Koh-i-Daman	647	12,368	5,656	5,392	95	95	...	...	169	...	...	...	...	...	95	169	5	95	95	47	24
		Total ...	4,316	17,332	11,114	7,742	70	1,657	...	...	1,662	53	...	...	...	...	1,657	1,715	—	...	...	...	...
3	Kohat	China Payan ...	3,032	2,712	1,879	622	33	685	6	14	520	24	1	...	7	...	705	552	4	96	96	48	24
4	Kohat	Toi ... I ...	8,256	2,647	6,901	319	5	5,246	...	15	1,321	...	...	...	...	...	5,246	1,336	5	95	95	47	24
	Kohat	Toi ... II ...	13,214	20,649	13,969	1,658	12	6,177	23	...	5,214	897	...	...	...	...	6,200	6,111	7	93	93	46	23
5	Kohat	Niláb ...	90	4,132	3,968	79	2	1	...	164	2,115	1,593	7	...	9	...	1	3,888	8	92	92	46	21
6	Kohat	Shakardarra ...	...	4,908	1,120	...	...	235	...	873	12	...	...	...	...	...	...	1,120	10	90	90	...	33
7	Kohat	Kohi ...	93	6,978	3,100	539	17	67	42	...	...	2,314	15	14	...	109	22	2,539	11	89	89	44	18
		Total ...	24,685	42,026	30,937	3,217	10	12,411	71	1,066	9,182	4,828	23	14	16	109	12,174	15,546	...	...	...	...	...
		Grand Total	29,001	59,358	42,051	10,959	...	14,068	71	1,066	10,844	4,881	23	14	16	109	13,831	17,261	..	...	..	...	...

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In the portion of the district that has come under Regular Settlement, there are 6,892 tenants' holdings comprising an area of 36,521 acres. Tenants-at-will furnish three-fourths of the total number. The holders of 1,942 holdings pay in cash, the remainder, or 4,950, pay in kind.

Tawáni tenants.

Cash rents are not indigenous to the district, except where a tenant has been associated on equal terms to assist in the payment of the revenue. Such tenants are called *tawáni*, and pay at revenue-rates only. They are the *hamsayas* or dependents of the proprietor, but the latter gets no rent from them beyond the bare revenue, assessed at the same rates as on his own private cultivation. These *tawánis* have generally at this Settlement been given occupancy rights, but a large number are tenants-at-will. When the proprietor's family increases, and can manage to cultivate the whole land without assistance, such tenants are sometimes ousted. I have had two or three cases before me since the settlement of claims for ejectment of *tawáni* tenants, but none for enhancement of rent. This class of tenant is nearly restricted to Samilzai and parts of the Hangu tahsíl.

Tenants paying revenue *plus* malikána.

The other classes of cash-paying tenants, *viz.*, those paying revenue *plus* malikána, and those paying consolidated cash rents, are to a great extent of our own creation. The first are restricted to the Hangu tahsíl. They are the tenants of *sirkari* villages in the Hangu estate. There were several small hamlets in which the cultivating communities had hitherto enjoyed the lease. In resettling these villages part of the demand was shown as rent.

Tenants paying consolidated cash rents.

The tenants paying consolidated cash rents also belong for the most part to the Hangu tahsíl. These are the occupants of a number of small hamlets or *bandas* occupied mainly by Orakzai settlers. Most of these are of recent origin, and the occupants commonly tenants-at-will. There is generally a small lump sum assessment on each hamlet, which is paid as a consolidated rent to the mauza proprietors. The tenants arrange among themselves for the collection of this rent. Three of the Hangu *sirkari bandas* come under this second category.

Tenants paying in kind.

As regards tenants paying in kind, the great bulk are tenants-at-will. There is no old-established custom in this district under which occupancy rights are acquired by the breaking up of waste lands. Out of 655 holdings of occupancy tenants nearly half come from the Niláb tappá, and consist of the class who were considered not to have quite a good enough claim for the award of inferior proprietary rights. In other parts they have generally obtained occupancy rights on special grounds. The usual rates paid by tenants are half of the produce for *abi* lands and a quarter for *baráni* lands. Higher, lower, and intermediate rates are taken in accordance with private agreement. *Nimkarawal* is the common epithet by which such tenants are known. The tenant supplies his own *seed* and oxen, and the proprietor has nothing to do but take his rent and pay the revenue and Government cesses.

Rates of produce rents.

Nimkarawal.

Deduction of menials' dues.

The *kamiána* items are paid by the proprietor and tenant in proportion to their shares of the produce, *i.e.*, they are deducted

Deduction of menials' dues.

before the crop is divided. The dues thus paid in common are those of the blacksmith and carpenter; of the *mosalli*, who sifts the refuse portion of the grain heap; of the *rakha*, who watches the crops; and of the *dharwái*, who weighs and divides them. As a rule a *dharwái* is not kept up except in villages held in farm by lessees. Small proprietors themselves arrange for dividing the crops of their tenants.

Chárikárs.

It is not the general custom in this district to make use of farm labourers. If a man cannot cultivate his own land he gives it to a tenant. The commonest arrangement is for the proprietor to supply plough and seed, and to give the cultivator a share of the produce. This on *abi* lands is a fourth. Tenants of this description are known by the name of *chárikár* or *sharík, i.e.*, a man who shares. In the Census returns tenants are classified as *hális* and *chárikárs*. The term *háli* is not used in the district, and is only the Punjábí translation of *chárikár*, and both should have been shown together.

Sharík.

Ejection of ordinary tenants-at-will.

In this district the great majority of tenants-at-will pay a share of the produce as rent. According to local custom such tenants can be ousted either after the rabi or after the kharif harvest as soon as the crop has been removed. The tenant, however, must be warned before he ploughs the land for the next harvest. If allowed to plough the land, he is entitled to retain it for another harvest. Irrigated lands are heavily manured at the commencement of the rabi, generally when the young corn is beginning to sprout. The benefit of this manuring extends to the next kharíf. If a tenant, therefore, is ousted after the rabi, he is entitled to compensation, and is allowed sometimes the full value of the manure originally put on the land, sometimes only half the value, on the theory in the latter case that half the benefit of the manure has gone to the rabi crop, which the tenant has already gathered in.

Compensation for manure.

No special compensation allowed for breaking up waste.

A tenant who has broken up waste gets no compensation when ousted. Some waste land can be cultivated at once without trouble. Where, however, the ground has to be levelled, jungle rooted up, or for other reasons the land cannot be brought under the plough without expense and trouble to the cultivator, then the proprietor always makes a special agreement with him granting him the land free, or at light rates, for two or three years, on the expiration of which he has no further claim to compensation of any sort, and can be ousted like any other tenant-at-will.

Rights in the waste originally of little value.

In wild thinly-peopled tracts grazing rights and rights connected with the products of waste lands are of comparatively little value. Such rights as population increases gradually become more clearly defined, not without much quarrelling and heart-burning in the interval.

Boundaries in waste lands only now clearly defined.

Till the recent Settlement village boundaries in waste lands had never been clearly defined. As a rule the different villages are separated by ranges of hills, the watershed of which is the usual line of demarcation. At Settlement all boundaries were clearly laid down, and clauses were generally inserted in the *wajibul-urz* to the effect that the people of adjoining villages grazed in

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Boundaries in waste lands only now clearly defined.

one another's lands on a give-and-take system, it being optional with any one of them to put an end at any time to the arrangement. The villages so grazing were specified in each *wajibul-urz* by name. Practically there had been no such rule previously in force. Not only contiguous villages, but many some distance off, and with no grazing lands of their own, had often been in the habit of grazing in the limits of some village in possession of grazing lands in excess of its own requirements. As a rule in seasons when grass is at all scarce the proprietors of no village will allow the people of other villages to graze within their limits if they can possibly help it. The Settlement has greatly strengthened the position of those, who, possessing abundant grazing lands of their own, had previously attempted to assert a right to exclude outside cattle. In some parts of the district, such as the Kachai Wám, the jungle now included in village boundaries had been the grazing ground of the country side. Boundaries had, perhaps, previously existed, but they only limited the right of cultivation as between adjoining villages, and did not practically affect the waste.

Grazing disputes and rights of user.

Grazing disputes are now of constant occurrence, not only between our own villages, but between these and the adjoining trans-border tribes. The tendency is towards a stricter and stricter definition of rights. In a few years no village will be able to graze in the lands of another without the express permission of the proprietors, unless they have succeeded in establishing legal claim to a right of user. In one or two cases such a right has been established, though not recorded, in the Settlement record. The extent of the waste lands included within their boundaries was hardly taken into account at all in assessing the different villages at Settlement. There are many villages with small areas and rich lands. The cultivation of these depends on the manure obtained from large herds of cattle, but in the absence of sufficient grazing lands belonging to the village, these must necessarily be fed, as they have been from time immemorial, on grazing lands included within the boundaries of other villages. To deprive such villages of their old grazing rights would ruin them.

Right of cutting fuel.

The custom as to cutting fuel is also in a transition state. The Kohát hills used to be covered with low jungle, and the supply of fuel was so abundant that any one was allowed to take what he wanted. The hills near the town of Kohát are now almost completely denuded, and it is only towards Míranzai that the bush begins to reappear. The villages near Kohát are now beginning to protest against fuel being cut within their limits by outsiders, and the people of Míranzai similarly object to the damage caused by roving Wazírís and Ghalzais.

Mazrai or dwarf-palm.

Another valuable product is dwarf palm or *mazrai*. *Mazrai* is used for making the grass shoes commonly worn in the district and also for making ropes. The latter are used by the zemíndars to a very large extent in the autumn, when ropes are stretched across the *bajra* fields to frighten away birds. A variety of domestic articles are made of *mazrai*. The salt exported from the mines is all carried in *mazrai* nets. *Mazrai* makes capital matting. In

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Falling off in the supply owing to wanton destruction.

this district *munj*, so much used in the Punjáb, is not procurable, and *mazrai* takes its place. Not only is the district demand very great, but of late years, since the construction of the Railway to Khushalgarh, there has been a great export to Ráwalpindi. In consequence *mazrai* in the more accessible parts of the district is beginning to disappear. It used to grow luxuriantly on the Kharmatu and Jarma Maira south of Kohát; wanton cutting, however, added to promiscuous cattle-grazing, and the increase of cultivation, has nearly destroyed it. Outsiders hack it down anyhow, destroying the top of the plant instead of merely removing the full-grown leaves from the sides. The cattle then come and eat up any struggling shoots that may again break out. There is no *mazrai* now in these villages worth cutting, and the people have to go farther west. The same destructive process was extending to the *mazrai* tracts in Samilzai and along the southern edge of the Hangu tahsíl. In the greater part of the Khattak country there is no *mazrai*. The people can only procure it from the valleys north and north-west of Terí, and the demand from this direction, though not as great as that from Kohát and Ráwalpindi, is still very considerable and would soon denude every village in that direction as far as the Míranzai valley above Hangu, where the supply is still very large, the country being often covered with it for miles. This part of the district being more remote has hardly suffered at all.

Rules for preservation of *mazrai*.

Till quite recently every one, whether a resident or an outsider, seems to have enjoyed a promiscuous right of cutting *mazrai*, which the villages could do every little to stop. Mr. Tucker discussed the question in 1882 with the leading lambárdárs of the *mazrai* tracts, when the following rules were agreed to : *Mazrai* was not to be cut between April and September inclusive, except by the resident villagers for their own immediate wants. This is the growing season. During the rest of the year no *mazrai* was to be cut less than two feet long.

Outsiders were not for the future to cut *mazrai* indiscriminately, but were to be restricted to tracts where it was abundant, and could be cut without fear of permanently diminishing the supply. In villages where the plant had suffered from over-cutting outsiders were to be excluded altogether. Outsiders cutting *mazrai* within village boundaries were to pay four annas a bullock-load to the proprietors ; collection to be made by the lambárdárs and realizations to be credited to the village Malbá Fund. The object of this provision was to give the people a direct interest in preserving *mazrai*. Provision was also made for fining persons guilty of a breach of these rules ; such fines to go to the village Malbá Fund.

Cultivation of waste lands.

In this district there has never been any recognized custom by which proprietary or occupancy rights in land were acquired by breaking up waste lands. Such rights may have been acquired in this way, when followed by long continued possession ; but this has been owing to accidental circumstances. As a rule a cultivator breaking up waste has to make special arrangements with the proprietor who generally promises to let him hold the land rent free

Chapter III, D.

Village Communities and Tenures.

Cultivation of waste lands.

for the first two or three years or at most for four years. After this he is liable to be rackrented or ousted like any other tenant-at-will. The same system applies to the common lands of a village. The lambardárs make arrangements with the cultivators on behalf of the community generally, on whom the conditions fixed by the lambardárs are binding. No sharer is allowed to occupy waste and acquire occupancy rights at the expense of the other proprietors. He is not allowed to do this even to the extent of his own share, till the common lands have been regularly divided. As the local custom is entirely opposed to the growth of occupancy rights of any sort, disputes regarding the right of breaking up waste and claims to newly broken-up lands are exceedingly rare.

Zaildárs and álá lambardárs.

No zaildárs or álá lambardárs were appointed during the Settlement. In a district where faction is so rife the creation of such a class would only have embittered old feuds and given rise to new ones.

Lambardárs.

The following table will show the present number of lambardárs and their average income from the Pachotra:—

Tahsíl.	Name of Tappa.	Number of villages.	Number of lambardárs.	Deduct lambardárs appointed for more than one village.	Net number of lambardárs.	Estimated income from Pachotra at Rs. 5 per cent.	Average income of lambardár.
						Rs.	Rs. As. P.
Kohát tahsíl.	Samilzai ...	20	119	2	117	1,075	9 3 0
	Baizai ...	48	137	32	105	2,435	23 3 1
	Shakardarra ...	3	34	1	33	172	5 3 1
	Pattiála ...	6	13	...	13	67	5 2 6
	Zira ...	8	18	...	18	41	2 2 5
	Khwarra ...	16	35	4	31	60	1 15 0
	Niláb ...	8	28	7	21	124	5 14 6
	Total ...	109	384	46	338	3,974	11 12 1
Hangu tahsíl.	Lower Míranzai ...	29	147	......	147	1,322	9 0 0
	Upper ,, ...	8	156	......	156	372	2 7 2
	Total tahsíl ...	37	303	......	303	1,694	5 8 7
	Grand Total ...	146	687	46	641	5,668	8 13 6

On an average there are four lambardárs to a village; but deducting the numerous Crown villages and villages held in proprietorship by a single individual or family, the proportion is much greater. In all the upper portion of the Míranzai valley in particular the number of lambardárs is excessive. Each little section of the village has its own lambardár, whose brothers and cousins think themselves just as good men as the lambardár himself. This is in accordance with the Pathán usage of these parts, by which every tribe has an infinite number of headmen. To instance a few cases: Togh with a jama of Rs. 1,950 has twenty-one lambardárs; Nariab with a jama of Rs. 1,290 has forty; Muhammad Khoja has eleven; Kahi has sixteen; while Darsamand has thirty-eight.

Chapter III, D.

Village Communities and Tenures.

Lambardárs.

The Terí Khattak country has not yet been settled; the administration is under the Nawáb of Terí, who pays a quit rent of Rs. 20,000 to Government. The lambardárs succeed by hereditary right subject to the approval of the Deputy Commissioner; they take the usual 5 percentage of the revenue, and their duties are to assist in the prevention and detection of crime, collect the revenue, furnish supplies for troops, &c. There are no chief headmen or álá lambardárs in the district. The villages are so subdivided into sections, each having a separate malik or lambardár, each of whom considers himself as good as his neighbour, that the institution of álá lambardárs would not be at all popular. A more recognized chief is the head of a *gundi* or faction; in Upper and Lower Míranzai and in Baizai and Samilzai blood feuds are so freqeunt that there is hardly a village which is not split up into *gundis.*

Patwárís.

In 1879 Major Hastings submitted proposals regarding the future patwárís' circles. Forty-three circles were formed in all, but of these Shakardarra was a double circle with two patwárís. There were also five assistant patwárís who were attached to the larger circles. The patwárís were graded and their pay fixed irrespective of the circle to which they might be appointed as follows:—

Rate of Pay.	Kohat Tahsil.		Hangu Tahsil.	
	No. of Patwárís.	Pay.	No. of Patwárís.	Pay.
15	3	540	2	360
14	6	1,008	2	336
12	10	1,440	2	288
10	14	1,68C	5	600
8	2	192	3	288
	35	4,860	14	1,872

The total sanctioned pay was Rs. 6,732 for the two tahsíls. The number of patwárís actually entertained at present is in accordance with the sanctioned scale, but the rate of pay is slightly less than originally proposed, the total annual pay being Rs. 6,516, instead of Rs. 6,732. This has been necessitated by the fact that the assessment of these two tahsíls owing to reductions is somewhat less than was originally anticipated.

The whole cess is collected and formed into a fund from which the patwárís are paid quarterly through the tahsíldárs. A stationery cess at 4 annas per cent. is also collected in addition to the patwárí cess of Rs. 6 per cent.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held; but the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee, while occasionally the grant consists of the rights of

Chapter III, D.

Village Communities and Tenures.

Petty village grantees.

property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for services, rendered, to attendants at temples, mosques, shrines, or village resthouses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth of the proprietors.

Table No XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length at pages 332*ff* of the Famine Report of 1879, where actual figures are given for instances selected as typical.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA. and B., and is discussed in Chapter I and again below. Table No. XVII shows statistics of Government estates, Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour have already been noticed in Chapter III. The main statistics on the next page are taken from Appendix VI to the Settlement Report

The Seasons. Rainfall.

The total annual fall of rain and the manner in which it is distributed thoughout the year are shown in Tables III, IIIA, IIIB, and in Chapter I, Section A.

The most favorable distribution of the rainfall is as follows:—A heavy shower or two in November to allow of the wheat and barley crops being sown on *baráni* lands. Abundant winter rains of the steady, soaking description during January and February, then occasional showers till July. There is no regular rainy season in the district. Not unfrequently the rainfall in May and June is as heavy as in July or August. Heavy rains in the latter months are good for *baráni* tracts and are valuable every where as ensuring an abundant supply of grass. In the irrigated tracts they do not much affect the yield, as the bulk of the Indian corn, which is the staple crop, is not sown till the end of August, and is more dependent consequently on the later rainfall. Occasional showers are wanted all through September up to about the 10th of October to ensure the crops ripening properly. The great advantage of heavy winter rains is that the snow collects in the mountains, and as it melts gradually it ensures an abundant supply of water throughout the year in the springs and streams, thus making the irrigated lands independent of rain. Heavy rains in the summer months do not make up for insufficient winter rains. They flood the streams for a few days, but their influence is not lasting. About May and June much rain is bad for the wheat harvest then being gathered in, but on the other hand it allows of extensive rice cultivation. Agriculturists are seldom altogether satisfied with the weather, but plenty of rain almost invariably means prosperity, and the fall of the country is so rapid that the

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
						CULTIVATED.																
						CULTURABLE.			IRRIGATED BY WELLS.		IRRIGATED FROM TOI.		IRRIGATED FROM SPRINGS.			BARANI.						
Number.	Name of Assessment Circle.	Total area.	Waste.	Mafi or revenue free.	Total unassessed.	More than 10 years.	Less than 10 years.	Abandoned.	Single crop.	Double crop.	Single crop.	Double crop.	Single crop.	Double crop.	Sailabi	Rakhmina.	Matta.	Sangair.	Shigga.	Total of cultivated.	Total cultivated and abandoned.	Total assessed.
Tahsíl Hangu	Chína Bála ...	58,141	42,268	589	42,857	3,075	2,338	1,238	1	2	1,078	898	930	760	52	1,148	3,314	352	98	8,633	9,871	15,284
	Koh-i-Damán ...	107,708	85,669	675	86,344	4,141	2,606	1,602	6	204	55	108	50	224	937	1,410	8,753	572	696	13,015	14,617	21,364
	Total ...	165,849	127,937	1,264	129,201	7,216	4,944	2,840	7	206	1,133	1,006	980	984	989	2,558	12,067	924	794	21,648	24,488	36,618
Tahsíl Kohát	Chína Payán ...	26,299	21,521	354	21,875	7,450	588	642	...	...	527	446	653	1,406	...	1,340	934	120	318	5,744	6,386	14,424
	Toi ... I ...	30,156	9,980	267	10,247	6,386	1,205	1,415	...	2	1,904	259	5,175	916	...	972	1,040	267	368	10,903	12,318	19,909
	Toi ... II ...	144,365	73,085	2,823	75,908	22,550	6,490	5,554	6	14	11,41[illegible]	1,366	241	176	19	3,603	7,289	2,610	7,128	33,863	39,417	68,457
	Niláb ...	26,027	13,518	1,610	15,128	5,911	273	493	1	89	...	...	...	...	245	...	404	2,096	1,387	4,222	4,715	10,899
	Shakardarra ...	111,447	95,424	5,243	100,667	5,730	39	103	...	...	...	...	...	...	...	..	785	1,230	2,893	4,908	5,011	10,780
	Kohi ...	91,113	72,727	1,479	74,206	8,720	641	475	...	6	8	26	8	45	244	652	97	1,818	4,167	7,071	7,546	16,907
	Total ...	39,407	286,255	11,776	298,031	56,747	9,236	8,682	7	111	13,850	2,097	6,077	2,543	508	6,567	10,549	8,141	16,261	66,711	75,393	1,41,376
	GRAND TOTAL ...	605,256	414,192	13,040	427,232	63,963	14,180	[illegible]	14	317	14,983	3,103	7,057	3,527	1,497	9,125	22,616	9,065	17,055	88,359	99,881	1,78,024

heaviest floods pass off without any apprehension of danger from inundation.

Soils.

The areas of the different kinds of soil which were separately recorded at the Settlement of 1882 are shown in the table given at the beginning of this chapter, and are abstracted below.

The main classification of the land depends on the presence or absence of irrigation. Land irrigated by spring or toi water is however on *abi*. It is called *sailabi* when liable to flood by the extra supplies carried in the tois, or otherwise after rain in the hills. If the land is altogether dependent on rain it is known as *baráni* or *lalmi*. Under *baráni* there are four kinds of soils, classed by the people as follows:—

"I. *Rakhmina*, literally silky land; it is soft clayey soil with a slight mixture of sand in its composition, and is liked best by the people because the return is more certain and obtained with the least trouble.

"II. *Matta*; this is a hard clay soil and requires plenty of water. It produces good crops, but is not considered as good as the *rakhmina*; the land is more difficult to work.

"III. *Sangair*; this soil has a large mixture of stones, which have the advantage of keeping the land moist and cool.

"IV. *Shigga*; this is the worst description of soil, and one in which, as the name denotes, sand predominates.

"The *rakhmina* soil is chiefly found in Chakla Chína Payán; the *matta* in Chaklas Chína Bála, Toi and Koh-i-Damán of tahsíl Hangu; *sangair* in Chakla Niláb; and *shigga* in Chaklas Shakardarra and Kohi, tahsíl Kohát." In the following statement will be found the details of the different classifications and soils, according to chaklas, adopted at the recent Settlement:—

Name of Tahsil.	Name of Chakla.	DETAILS UNDER WHICH AREA HAS BEEN CLASSIFIED.										
		IRRIGATED.							UNIRRIGATED.			
		From springs.		From toi.		By wells						
		Double crop.	Single crop	Double crop.	Single crop.	Double crop.	Single crop.	Sailabi.	Rakhmina.	Matta.	Sangair.	Shigga.
Hangu	Chína Bála ...	760	930	898	1,078	2	1	52	1,148	3,314	352	98
Hangu	Koh-i-Damán	224	50	108	55	201	6	937	1,410	8,753	672	696
Kohát	Chína Payán...	1406	653	446	527	...	...	...	1,340	934	120	318
Kohát	Toi I class	916	5,175	259	1,904	2	...	...	972	1,040	267	368
Kohát	Toi II class	176	241	1,366	11,411	14	6	19	3,608	7,289	2660	7,128
Kohát	Niláb ...	...	...	...	...	89	1	245	...	404	2096	1,387
Kohát	Shakardarra ...	...	...	...	...	...	...	...	...	785	1230	2,893
Kohát	Kohi ...	45	8	28	8	6	...	244	652	97	1818	4,167

Agricultural implements and appliances.

Table No. XXII shows the number of cattle, carts, and ploughs in each tahsíl of the district as returned in 1878-79. The following table is taken from Appendix VI to the Settlement Report:—

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Agricultural implements and appliances.

1	2	3	4	5	6	7	8	9	10	11	12
		Ploughs and Cattle.				Population.			Wells.		
				Ploughs.					In use.		
Number.	Name of Assessment Circle.	Plough-cattle.	Other kinds	Existing.	Required.	Agriculturists.	Non-Agriculturists.	Per square mile of cultivation.	Old.	New.	Out of repair.
Tahsíl Hangu.	Chína Bála	2,455	6,174	1,076	1,009	4,799	1,797	460	1	1	...
	Koh-i-Damán	3,927	10,302	1,550	1,520	6,727	1,008	366	71	35	24
	Total	6,382	16,476	2,626	2,529	11,526	2,805	404	72	36	24
Tahsíl Kohát.	Chína Payán	2,168	7,944	909	493	5,153	1,203	672	...	...	...
	Toi ... I	1,832	10,684	883	935	4,893	7,228	697	...	1	...
	Toi ... II	5,690	34,451	2,523	2,905	12,471	3,040	281	...	5	...
	Niláb	1,097	4,503	511	362	3,055	321	415	64	...	12
	Shakardarra	1,178	11,697	583	421	3,457	591	359	...	...	...
	Kohi	2,046	12,056	692	607	3,083	652	313	4	1	...
	Total	14,011	81,335	6,101	5,723	32,112	13,035	398	68	7	12
	Grand Total ...	20,393	97,811	8,727	8,252	43,638	15,840	400	140	43	36

Irrigation.

Table No. XIV gives details of irrigation. Further information will be found at pages 177 to 203 of Major Wace's Famine Report compiled in 1878. At that time 37 per cent. of the cultivation was irrigated from canals, 1 per cent. from wells, 2 per cent. was flooded, and the remaining 60 per cent. was wholly dependent upon rain.

There were then 210 wells in the district, of which only six were bricked. All were under 20 feet in depth and all worked by the Persian wheel. The cost of construction was returned as Rs. 350 for a bricked and Rs. 95 for an unbricked well. The gear cost Rs. 66, and on each well were used either one bullock costing Rs. 40, or a pair of oxen costing from Rs. 50 to Rs. 60. Each well irrgated two acres in autumn and two in spring.

The table given at the beginning of this section shows the irrigated areas as ascertained at Settlement for the tahsíls of Hangu and Kohát. There were at the time of Settlement 108 wells in use in the former and 75 in the latter. The average number of feet to the water varied from 12 to 18 in the former, 20 to 43 in the latter; while the cost of construction ranged between Rs. 33 and Rs. 43 in the former, and Rs. 90 and Rs. 203 in the latter.

Principal staples.

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin.

Crop.	1880-81	1881-82
Kangni ...	3,132	1,883
Másh (Urd) ...	129	8
Múng ...	13,322	4,998
Chillies ...	......	35
Other drugs and spices	......	7
Mustard ...	92	6
Til ...	3,381	131
Tára Míra ...	519	310

The following statement gives the figures for the most important crops as ascertained at the recent Settlement, for so much of the district as was under revision of Regular Settlement :—

	Irrigated.	Unirrigated.	Total.
Wheat	15,602	20,660	36,262
Barley	5,431	1,193	6,624
Bájra	673	22,698	23,371
Makki	7,710	3,998	11,708
Cotton	2,661	2,329	4,990
Rice	1,962	4	1,966
Moth, Múng and Másh ...	1,040	3,554	4,594
Miscellaneous ...	869	4,922	5,791
Total ...	35,948	59,358	95,306

The principal crops grown in the Kohát and Hangu tahsíls, the portions of the district which have come under Settlement, are wheat, barley, Indian corn, and bájra, and at long intervals cotton, rice and múng. Kangni (*Panicum Italicum*), a sort of millet, locally known as *ghokht*, is a good deal grown in Upper Míranzai. In the Terí tahsíl Indian corn is very little grown; the principal crops there are wheat, bájra, barley and gram. The only crops

Chapter IV, A.

Agriculture and Arboriculture.

calling for special mention are wheat, barley, bájra, Indian corn, cotton, rice and gram.

Wheat.

Wheat is by far the most important crop in the district. The principle sorts of wheat grown are *khattaki*, or *sarkai*, *kallangi* and *tirahi*. *Khattaki* wheat is the same as the *sindi* or ordinary wheat of the Indus Valley, of which it is a local variety. It is a hard red wheat. It is almost universally *grown* on *baráni* lands all through the district, and to a considerable extent on irrigated lands. It is the only wheat used in the Khattak country, including the Akora tappás. In Upper Míranzai, too, where cultivation is mostly *baráni*, none but *khattaki* wheat is used. It requires less watering, and ripens more quickly than *tirahi* or *kallangi*. The *khattaki* wheat from Chauntra, which is the great wheat-growing country of the district, is particularly good. *Kallangi* wheat gives a heavier yield than *khattaki*, but it requires plenty of manure and plenty of water. It is grown only on irrigated lands in Baizai, Samilzai and Lower Míranzai. A great deal is grown round Kohát. It is less grown in the villages of Eastern Baizai. It has lately been introduced into the Niláb tappá as an experiment. It is grown there on well lands, where it is said to do exceedingly well, and to be much more profitable than *khattaki*. The *kallangi* wheat is a hard yellow. It is peculiar looking, the grain growing very close and being arranged in four even rows like barley, which with its large heavy ears it much resembles. This wheat is mostly required for home consumption and very little is available for exportation. *Tirahi* wheat, also known as *spin* and *daud khāni*, is supposed to have been introduced from Tírah. A denizen of a colder climate it ripens slowly, and can only be grown in the higher valleys towards Hangu and Kachai. In the lower parts of the district it is burued up by the hot weather before the ears have had time to fill, and it cannot be grown even as low as Kohát. It is a strong plant yielding heavy crops; it is grown on *baráni* as well as irrigated lands, and requires less manure and water than *kallangi*. In fact *tirahi* wheat becomes rank (*mast*) if it gets too much rain or manure. The grain is soft and white, and it is a first class wheat. All these varieties of wheat are bearded. *Mundai sarkai* is a beardless wheat, which is grown in the Bar and Jabbi valley. As a rule the people object to beardless wheats, as they suffer much more from the depredations of birds.

Ploughing for wheat.

Lalmi or unirrigated lands are generally ploughed five or six times before being sown with wheat. In the case of *abi* or irrigated lands, it depends on the quality of the soil. In places the land is ploughed twice or oftener and then sown. On the soft lands towards Kharmattú and Dhoda as soon as the kharíf crop has been cut, the land is ploughed once and then sown with wheat. It does not pay to overplough the best lands, as the crop grows too rank and gets beaten down by wind and rain. The southern Khattaks plough their lands again and again. This enables the ground to absorb the rainfall and economises the moisture. The process is described by the expression *Nam dabana*, or pressing in the damp. Fields so prepared can be sown weeks after the last rainfall.

Sowing wheat.

Wheat on irrigated lands is universally sown broadcast. On *lalmi* lands, where the soil is sandy and light, or soft and yielding, wheat is sown with a drill *(nali)*. In the Barak country and in the Niláb and Pattiála tappás the drill is commonly used. In Upper Míranzai and in Samári and the neighbouring valleys the soil is too stiff for the use of a drill, and wheat is sown broadcast. In the case of *abi* lands, when the land is ready ploughed (*shama*) it is watered. This to a certain extent levels it. In this state it is called *shahora*, when the land has partially dried and has reached the exact stage (*wattar*), when it is friable though still damp, the seed is scattered over it and the ground is there and then ploughed once or twice till the seed has been worked in. The land is not watered again till the wheat is a span high.

Watering wheat.

The number of subsequent waterings depends on the rainfall. When it does not rain good lands require to be irrigated every thirty days during the winter and every twenty days when the weather gets warmer. Bad lands to ensure a good crop require to be watered twice as often. Roughly four waterings in the season are enough for good lands, and ten for bad lands. *Baráni* lands require three or four falls of rain at proper intervals.

Harrowing wheat.

About Kohát, after the seed has been ploughed in, the clods are broken and levelled with a roller (*mala*) or to a less extent with a harrow (*ghasháwar*). This latter is also used, after the sowing and the rolling is over, to form the small ridges by which the fields are divided into plots for irrigation purposes. The *mala* and *ghasháwar* are not used in the Hangu tahsíl.

Amount of seed and seed time.

The amount of seed sown is about 30 seers the acre. When a drill is used the amount of seed is somewhat larger. All through the district the best time for sowing wheat is during Kartik and Maggar, from 15th October to 15th December. Poh sowings are inferior. Sometimes when lands have remained untilled owing to the failure of the autumn and early winter rains, wheat is sown on the chance as late as the middle of January ; but it seldom yields more than a half crop. Irrigated wheat is often manured when the crop is growing, the manure being scattered thinly over the surface of the field.

Harvesting wheat.

Wheat in the southern Khattak country is generally ripe by 15th April. *Khattaki* wheat ripens in Kohát about 10th May, and *kallangi* ten or fifteen days later. Near Hangu the wheat harvest commences about 25th May and is over by the middle of June. In Upper Míranzai the wheat harvest is a fortnight earlier than in Hangu.

Barley.

Barley is cultivated much in the same way as wheat. It is sown at the same time. As a rule with irrigated lands barley is sown for the first twenty days of Kartik, after which the people sow their wheat. It requires to be watered at the same intervals as wheat, but one or two waterings are saved as it ripens earlier. Barley harvest at Kohát generally lasts from 10th to 30th April. In the south of the district it ripens about the same time, or a little earlier. In Míranzai it ripens in the beginning of May. The interval between barley and wheat harvest in the north of this district is greater than in the province generally.

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Agriculture and Arboriculture.

Indian corn miscalled jowár.

Indian corn (*makkai*) in this district is always called jowár, the ordinary jowár of the Punjáb, which is but little grown, being called *nari jowár* (small jowár). Indian corn in the Kohát and Hangu tahsíls is nearly as important a crop as wheat. It is mostly grown on irrigated lands, except in Upper Míranzai, where it is the principal kharíf crop on rain lands as well. There are two sorts, *garma* and *sarda*; *garma* is yellowish in color and is the later sown crop; *sarda* is used for the earlier sowings. They ripen nearly together.

Seasons for jowár sowing. The different Wattars.

The seasons for jowár sowing are named after particular stars, which then rise in the early morning. These seasons are called Wattars.

I.—The Paruni Wattár, 22nd Jet to 21st Har. (Pleiades.)

II.—The Trakkri or Tale Wattar, 21st Har to 22nd Sawan (locally known as Bashikal).

(The Trakkri or Scales are the three stars forming the belt of Orion.)

III.—The Gúp Wattar. (The Dog Star).

This Wattar is divided into three parts :—

(i.) The Pút Gúp. When the dog star, though supposed to be above the horizon, is not visible.	22nd to 26th Sawan.
(ii.) The Sur Gúp. When the dog star is low down and red.	27th to end of Sawan.
(iii.) The Spin or Chitta Gúp. When the dog star shines out clear and white.	The first 22 days of Bhadon.

The Gúp is followed by Sohel (Canopus) when the sowing season comes to an end. Zemíndars are often hazy about their dates and seasons. Still a knowledge of these Wattars is a convenience when inspecting crops. A zemíndar will tell you that a particular crop is of the Pút Gúp sowing and another more backward of the Chitta Gúp.

In the upper valleys Indian corn is sown earlier and ripens earlier than towards Kohát. The later a crop is sown the better, provided it has time to ripen. Towards the end of autumn the dewfall is excessive in places, which are shut in by hills, and the Indian corn is destroyed by a disease called *channi*. In more exposed places the dew is dissipated by the wind. These latter can be sown later as the crop is not attacked by *channi*. About Hangu Indian corn is generally sown from the middle of June to the end of July; very little is sown after the beginning of August. In Kohát early crops are sown for fodder during the month of Har (from middle of June to middle of July). The regular sowings commence with the end of July and extend to the first days of September. The earlier sown crops generally give a poor yield.

Objection to early sowing.

The grain does not seem to form, and large portions of the ear are bare, with only a few seeds here and there. Otherwise the crop appears perfectly healthy. On the other hand the late sown crops often suffer for want of irrigation, unless there is timely rain at the end of September to fill the streams. In each village there are certain dates between which it pays the people to cultivate Indian corn. As we leave Hangu the earlier sowings becomes less

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and less productive and the good sowing season gets later and later. Most villages divide the area to be sown between three or four different Wattars, though there is generally one favorite Wattar for which most of the land is reserved. In Garhi Mawáz Khán close to Kohát the Chitta Gúp is the favorite. In Dhoda, which is very confined, the Pút Gúp and the Sur Gúp are the favorites. Above Muhammadzai the people do not cultivate later than the Pút Gúp.

Time of maize harvest.

Indian corn of the Trakkri Wattar ripens by the beginning of October. Spin Gup crops ripen about the end of November. In Míranzai the Indian corn is all cut and carried by the beginning of October.

Manner of sowing maize.

Indian corn is sown broadcast like wheat. The first sowing is often spoilt by untimely rain, followed by sun, which binds the soil and locks in the young shoots. About Kohát a field is often harrowed under these circumstances to break the upper crust and release the plant.

Bájra.

Bájra is the great kharif crop on *barani* lands all through the district. It is sown at any time from the beginning of April to the beginning of August. Whether early sown or late sown the crop is generally cut during October. Bájra is a tough crop and not much injured by exposure to weather. The straw in particular is improved by being left standing for a long time, so the people are not in a hurry to cut it. Flocks of small birds do much injury in August and the beginning of September. At this time of the year all the small boys are seated in trees pulling ropes connected with different parts of the field to scare them away. Towards the end of September the sparrow-hawks (*bashas*) come down from the hills and the small birds disappear, and the small boys rest from their labours.

Cotton.

This crop does not call for much remark. It is sown in April and May, and gathered about the end of November. Cotton is seldom allowed to stand for a second year. As a rule it is a single year crop, the land being then ploughed up for something else.

Rice.

Rice is sown from the middle of April to the end of May. It ripens about the middle of September. The seed is generally trampled into the mud (*pargandai*). Sometimes rice is grown in nurseries and then planted out (*nihal*). This is the system used with the better varieties. Rice intended to be transplanted has to be sown about the end of March. *Sukh Das* is the name of a valuable variety of rice grown here and there. The area under rice varies greatly. It is grown most steadily in Lower Míranzai and Samilzai, where the water-supply is more certain. If, owing to timely rain, there is plenty of water in the toi when the sowing season comes on, a good deal is often cultivated in the villages of Lower Baizai. The crop, however, in these parts is a very risky one, as if the toi afterwards dries up for two or three weeks the crop fails altogether, and this is as often as not the case.

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Gram.

Gram is extensively grown in the Land Kammar Thal, the sandy tract adjoining the Bannu tahsíl, and to a less extent in the Akora tappás. It is not much grown anywhere else.

Sorting fodder in trees.

In parts of the district, more especially above Hangu, the people are in the habit of stacking bájra and jowár straw and hay up in trees, generally in the small woods and groves attached to shrines. Each tree contains a small hay-stack perched up among its branches. This keeps the fodder out of the wet, and the sanctity of the shrine is supposed to deter thieves and incendiaries.

Average yield. Production and consumption of food grains.

Table No. XXI shows the estimated average yield in lbs. per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed in Section B of Chapter III. The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 145,419 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food grains was also framed at the same time ; the estimates of yield adopted for purposes of assessment at the recent Settlement will be found in Appendix VIII to the Report. Regarding them Major Hastings writes :—

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ...	228,145	126,484	354.629
Inferior grains ...	315,057	83,479	398,536
Pulses ...	......	43,004	43,004
Total ...	543,202	1,252,967	796,169

"The money value assumed for vegetables is only for single crops in rabi or kharíf. The money value of gardens has been taken as one-fourth less than for land under vegetables in both harvests. The produce of wheat, Indian corn and *charri* in *baráni* land has been assumed at one-fourth of estimated produce in *abi* land, except for Chakla Koh-i-Damán, where wheat and Indian corn have been considered as one-third because the *baráni* land, owing to the hill drainage, is of a superior kind. The difference between the produce of barley and wheat has been taken as one-fourth more in *baráni* and half as much again in *abi*. The yield per acre for bajra and makki, which are largely used as food by the people, has been intentionally fixed lower than it really is.

The following statement shows the gross produce of the food crop* in that portion of the district under Regular Settlement, compared with the expenditure. From these figures it appears that more is raised than is required by the people. There is a steady export of wheat from the district, but the largest quantity goes from Chauntra in the Terí iláka, which has not come into the calculations.

* Wheat, barley, gram, rice, makki, bájra, matti and múng.

Area under cultivation (in acres.)			Gross Produce (in maunds.)					Expenditure per annum (in maunds.)				
Abi.	Baráni.	Total.	Abi.	Baráni.	Total.	Population	Horses.	Seed thrown.	Population at 8 chattaks each per diem.	Horses at 3 seers each per diem.	Total.	Differnece.
32,418	52,487	84,905	344,338	117,400	461,938	64,688	1,888	37,586	295,139	51,684	384,409	77,529

Chapter IV, B.

Live-Stock.

Average yield. Production and consumption of food grains.

Arboriculture and forest lands.

Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The extensive rights of grazing and the collection of grazing dues are noticed at length in the Section of Chapter V which treats of Land Revenue Administration.

SECTION B.—LIVE-STOCK.

Cattle and Live-Stock.

An enumeration of the cattle in the portion of the district under Settlement was made during measurements and checked during attestation. The number of cattle necessarily varies from year to year, but the figures then obtained probably represent fairly the existing live-stock with the exception of camels. They will be found below. Regarding them Mr. Tucker writes as follows :—

"Nearly all the district camels capable of carrying loads were impressed or engaged during the late Afghan war for the use of the Transport Department. Most of them died while on service. These have to some extent been replaced since by new purchases, and what was then young stock has now grown up; but the original figures can no longer be relied on as even approximately accurate. I have accordingly framed a new estimate based on the returns of camels fit for purposes of carriage supplied by the tahsíldárs, additions being made for young camels not yet fit for loads. I cannot say that these returns are correct. To furnish correct returns is almost impossible, as since the late war it has been a common practice for camel-owners in the district to try and pass off their camels as the property of some Afrídí or other trans-border man in order to avoid impressment for military or other service, the rule being that camels belonging to trans-border men are only to be impressed in cases of extreme urgency. The camels of the Pass and Jawaki Afrídís spend most of their time in carrying salt from the district mines, and large numbers of them graze here during the rainy season. It is in consequence very difficult to find out the truth about these partnership arrangements, the difficulty being increased by the fact that the Afrídís generally send their camels in charge of Awán or Hindki Sarwáns, residents of our own districts.

"As regards the Terí tahsíl an enumeration of stock for the Bárak tappá was roughly effected last cold weather by. Asa Nand, Extra Assistant Commissioner. No enumeration has been made in the other tappás. The estimate for these has been framed by allowing the same proportion of cattle to population as in the Bárak tappá."

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Live-Stock.

Cattle and Live-Stock.

The following figures give the estimate of cattle for the whole district:—

Tahsíl.	Name of Tappá.	Plough Bullocks.	Pack Bullocks.	Cows and Buffaloes.	Sheep and Goats.	Horses and Mares.	Mules.	Donkeys.	Camels.	Total.
Hangu.	Upper Míranzai ...	3,546	69	4,262	1,746	109	53	296	60	10,141
	Lower „ ...	6,382	75	7,422	8,460	116	8	326	160	22,949
	Total ...	9,928	144	11,684	10,206	225	61	622	220	33,090
Kohát.	Baizai ...	7,522	299	7,369	35,973	259	23	771	300	52,516
	Samilzai ...	2,168	26	2,476	5,177	40	1	224	...	10,112
	Niláb ...	1,097	595	1,441	2,273	42	...	5	300	5,753
	Khwarra ...	641	1,293	1,461	1,746	21	...	...	300	5,462
	Zíra and Pattiála...	2,046	738	4,550	6,423	14	...	90	360	14,221
	Shakardarra ...	1,178	1	2,182	8,339	45	...	523	400	12,668
	Total ...	14,652	2,952	19,479	59,931	421	24	1,613	1,660	100,732
	Terí ...	00,280	1,000	11,000	36,000	500	...	1,500	1,500	79,500
	Total of District ...	52,807	4,096	42,066	105,983	1,146	85	3,735	3,380	213,322

Figures showing average price of stock.

The following table will show the average price of stock in an ordinary year:—

	Price.		
	Rs.		Rs.
Bullocks (home bred)	16	to	25
Do. (imported)	25	„	50
Cows (home bred)	10	„	20
Do. (imported)	25	„	60
Buffalo cows	30	„	70
Mules	60	„	150
Ponies	25	„	50
Camels	50	„	150
Donkeys	10	„	30
Sheep and Goats	3	„	5
Fat-tailed Sheep or Dumbas	5	„	12

Character of the district cattle.

The Kohát district is very poor as regards home-bred cattle. With the exception of the Míranzai and Shakardarra tracts the district draws largely for cattle on other parts of the Punjab. Kine are imported from Amritsar, and large numbers of oxen are brought up by Loháni traders from the southern Derájat. These are larger and stronger than the native oxen. The home-bred bullocks, especially in Míranzai and Samilzai, are very inferior both as regards strength and size. The Baizai bullocks are somewhat better. The best are the Sagri bullocks from Shakardarra, which are nearly equal to the imported bullocks from the Derájat. Most of the camels of the district are owned by the Sagri and Akora Khattaks and by the people about Lachi and Sumari. The Bangashes as a rule own very few, though the Khán of Hangu and his relations have a good many, which they use for trading purposes. Camels are bred to a large extent in Shakardarra, but the people there generally sell off the young stock to traders from other parts.

No Government horse breeding operations have yet been established in this district. With a view to a Government Stallion being supplied, enquiry has lately been made as to the number of mares whose owners would be willing to breed. There are about 200 mares of which the produce would be serviceable as Cavalry remounts and police horses, and 100 of a smaller size which would throw good ponies and mules. The subject is under correspondence with the Assistant Superintendent, Horse Breeding Operations in the Punjab, and it is expected that a Government Stallion will shortly be sent here.

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Occupations, Industries and Commerce.

Government breeding operations.

SECTION C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained fully in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 152 to 160 of Table XIIA. and pages 83 to 84 of Table XIIB. of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Population.	Towns.	Villages.
Agricultural ...	2,715	95,805
Non-agricultural	15,464	67,556
Total ...	18,179	163,361

Occupation.

The adult-male population is classified as follows: The figures are taken from Mr. Tucker, who does not say how he obtained them. If they are those of the Census of 1881, they are, for reasons stated at length in the Census Report, of very little value :—

Government Employés.

Army	4,910
Police	1,133
Chaukidars	233
Other employés	1,186
Total	7,462

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Occupation.

Servants	... ...	1,151
Shop-keepers	... ...	2,295
Traders in Salt	... ...	847
Grass and Wood-sellers	... ...	1,479
Other Traders and Merchants	... ...	473
	Total	5,094
Mullas	... ...	794
Trades.		
Carpenters	... ...	593
Weavers	... ...	845
Tailors	... ...	164
Dyers	... ...	207
Goldsmiths	... ...	274
Potters	... ...	248
Blacksmiths	... ...	502
Cobblers	... ...	530
	Total	3,363
Agricultural Population.		
Proprietors	... ...	24,254
Tenants	... ...	8,208
Farm Laborers ...	Halis (farm servants) ...	710
	Charikárs	244
	Mazdurs (laborers) ...	266
	Total	33,800
Coolies	... ...	3,687
Bhishtis	... ...	259
Sweepers	... ...	372
Barbers	... ...	764
Dhobis	... ...	147
Miscellaneous	... ...	4,063
		9,292
	Total	60,956

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. On this subject the Deputy Commissioner writes as follows:—

This is a very poor district for handicrafts and manufactures. The carpenters and masons, even in the town of Kohát, are almost without exception inferior workmen, while they demand very high wages. As regards manufactures, the only industry carried on to any extent is the manufacture of coarse cotton cloth. Even this is not carried on to anything like the same extent as in most of the Punjáb districts, the estimated value of the whole of the cotton cloth made in the district during the year being about Rs. 40,000. This is much less than is required for home consumption, and has to be supplemented by large imports both of English and country-made cloth. *Lungís* are manufactured at Kohát and Ushtarzai. They are generally dark-blue with yellow and crimson stripes

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Principal industries and manufactures.

ıtroduced into the fringe. Leather sandals (*kheris*) are extensively ıade at Lachi. Some of these are richly embroidered with gold nd are much appreciated by Patháns. Felts are manufactured at Kohát. Rifles used to be manufactured in the suburbs of Kohát, ut the industry has been nearly destroyed by the introduction of English-made rifles. These are the only manufactures calling for ıny notice.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, ıas kindly furnished the following note on some of the special industries of the district :—

Firearms.

The Arms Act has injured the gunsmiths' trade, for which the Kohát district has long been celebrated. In the village of Jangal, in the suburbs of Kohát, there were formerly several shops, but the license to make and sell arms is now only taken out by one which turned out thirteen guns (matchlocks and percussion guns) and twenty-three pistols during the year 1882. At Nariyáb, Upper Míranzai, is a shop which does a similar amount of work; and at Darsamánd and Muhammad Khoja, Lower Míranzai, in the Hangu tahsíl, there are workshops of still less importance. Considering the very large quantity of firearms which have been taken away from this region, and the great number still in the hands of the Frontier tribesmen, it is safe to conclude that the production was formerly very much larger than at present. The technical skill attained by these gunsmiths may be acknowledged with but a slight regret for the decay of their industry. The local practice of gun-barrel forging, which is the most important part of the craft, is identical in all essential points with that of Persia, Kashmír and most Eastern countries. The courtly writer of the *Aín-í-Akbari* in describing similar processes attributes to the Emperor Akbar the invention of an improvement in coiling the iron of which the barrel is formed. Mr. B. H. Baden-Powell, in his Handbook of Punjab Manufactures, quotes at length an interesting description by Mr. (now Sir) R. E. Egerton of the forging of a matchlock barrel in his presence. From a technical point of view the notable features of this process are: (1) the peculiar softness and aptitude for welding of the iron from Bajaur in the Yusufzai country, which is mainly used; (2) the fact that the fillets and rods of iron of which the barrel is made are coiled and hammered round nothing—that is to say, they are not twisted round a mandril or guide rod; (3) the ingenuity—within their limits—of the simple arrangements for boring, smoothing and rifling the barrel. The first series of coils is formed of flattened fillets of iron, which, being arranged like a wood-shaving from a carpenter's plane, are heated and hammered till a tube is produced. Over this, with the spiral turning in the reverse direction so as to break joint, iron rods, originally square in section, but twisted till they assume the form of long screws, are hammered and shaped frequently into an octagon. The fibres and crystals of the iron thus twisted and involved produce damask patterns which can be varied at will. The Hon. Wilbraham Egerton, in his "*Illustrated Handbook of Indian Arms*," describes the forging and bringing out of this watering or damask (*jauhar* or

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abádri) at more length. As a piece of sheer smiths' work, with no elaborate mechanical appliances or machinery, all who know anything of the hammer and anvil will admit that the building up of a gun-barrel on this elaborate plan is no mean achievement. Such barrels were in fact superior to the European musket, and as they carry 800 yards with accuracy and effect, it is only the modern rifle that surpasses them.

There are great varieties in the watering, the Persians counting ten distinct patterns. These patterns are really formed by the grain fibre of the iron, the edges of the screwed or twisted rods appearing usually in a dull, silvery, thread-like line. Frequent picklings in *kasis*, or sulphate of iron, develop the pattern more completely. Chain damask and silver twist are the varieties most preferred. The watermark on sword blades, daggers, &c., it is unnecessary to say, is, or should be, produced in the same way.

The contrivances for boring, smoothing and rifling, which last refinement has been adopted on the Frontier for a long time, display more mechanical skill than is usual in Indian handicraftsmanship.

The rifle twist is given to a boring tool by a motion passing over a driving rod grooved with a turn of the desired spiral. A long work-bench, unique in Indian workshops, is therefore necessary. English locks and sights are frequently fitted to native barrels.

A good new matchlock from the Jangal workshop was priced Rs. 28 at the Lahore Exhibition of 1882.

The Míranzai shops obtain their iron from the Bannu district, British territory, but it probably comes, in the first place, from the independent Wazírí country, and is similar in quality to that of Bajaur. The matchlock is *toradár banduq* or *palitadar banduq*, and a percussion or capped gun is *topidár banduq*. *Banduq jauhardár* is a common expression for a gun with a damasked barrel. A *pechdár* barrel is a plain or simply twisted one. Great pains were formerly lavished on the finishing of these weapons. In addition to the *quasi*-natural damasking of the barrel by cunning arrangements of rods of iron twisted in different directions, damascening in gold was invariably added, sometimes in *tar-i-nishán*, or true damascene, when a gold wire of some substance was embedded in a channel in the iron, and at others in the ordinary *kuft* work, which is a comparatively superficial gilding. Ornaments were also chiselled in the forms of Persian cartouche work on the barrel, while the stock was ornamented with silver bands and studs, with brass, with ebony and ivory inlay or with foliage, &c., carved in the wood.

But little of this is now done, and the stern simplicity of the more murderous rifles of England seems to have set a new copy.

The following is an account of the actual process of manufacture as described by Sir Charles MacGregor :—

"The mechanic takes a bar of iron,* varying from six to ten inches in length and one-half inch square, and places it in a furnace. When it is red-hot it is hammered on an anvil. This is repeated till the bar is beaten out into a long ribbon of iron, from three-quarters to

* The iron and steel at present used in the workshops of Kohát are English ; formerly iron from Bajaur was used.

one inch in breadth and one-eighth of an inch in thickness. From this ribbon strips or stubs five inches long are cut off. Steel is treated in the same manner. When one workman has got a number of these stubs, both of iron and steel, he takes six of the former and five of the latter and places them alternately, the iron being at the two extremities. These, being held together by a pair of pincers, are heated, hammered, and cooled in water, after which *kalai* shavings (or steel filings) are sprinkled over each stub. The whole of these, being again placed in the order above mentioned, are covered with *spina khwára* (white clay), heated to an extreme heat and welded together. This heating and hammering is repeated till they are hammered into a long wire about one-eighth of an inch square. A long ribbon of iron, an inch in width, is then taken and twisted into a tube, the coils running from right to left; as many of the above mentioned wires as may be requisite for the barrel are prepared; one end of each wire is fixed in a vice, the other is held fast by a pair of pincers, and each is twisted round, some from left to right, and others the reverse way. Four of the composite wires are next taken, and, after being heated in the fire, are welded into a flat ribbon. As the wires are composed of iron and steel, and as wires of alternate twists are alternated, the ribbon formed from them has the peculiar appearance, when polished, of damascene steel.

"Several of these ribbons having been prepared, tney are coiled round the iron tube from left to right, each ribbon extending for about five or six inches. When one concludes another is joined on to it. This is done thus: the second ribbon is coiled on loosely; the approximate ends of ribbons, Nos. 1 and 2, are heated and bought together till one slightly overlaps the other. This joint is covered with the *spina khwára* (white clay), and after being heated to an intense heat is quickly hammered with light hammers till both are perfectly welded together. The coil-ends of each length of coil are also thus welded together, and the inner tube has its open edges closed by the constant hammering. This is repeated and repeated until the barrels become the required length. No mandril is inserted to keep the tube open whilst this process goes on—the most remarkable point in the manufacture.

"The squaring of the barrel is next proceeded with, simply by the hand and eye. No rule, gauge, or measure of any sort is employed, yet the eight sides of the barrel are as clear cut and flat as need be.

"The barrel is now placed in a vice; a round iron rod, with one end squared for a short distance, is inserted at the muzzle, and the inside is cleaned out by this primitive drill. The usual bore is about five-eighths of an inch. The outside is rasped and filed and washed with sulphur till it is beautifully polished, showing the twists to perfection.

"The rifling is next commenced, and the machinery for this is of the simplest and rudest description. A log of wood has a groove cut into one side; at one end of the groove is an iron collar ring, with a hole in the side in which a peg is fixed. Into the groove,

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through the collar, is run a pole, on the surface of which is cut a deep spiral groove, with a complete turn to the yard. The peg in the collar is run into the spiral groove. A cross-bar is affixed to the end of the pole near the collar, an iron rod (in the same line) at the other end. This iron rod has a small hole in the free end, in which is placed, slightly projecting, a piece of broken file or saw. The barrel being fixed firmly in a frame, the iron rod is inserted in the muzzle. The peg, run through the collar into the groove in the pole, causes it (the pole) to revolve when pushed forward and drawn back, and, the rod having the same revolving motion, the spiral groove is marked in the barrel by the projecting piece of file; this file is projected more and more till the groove is deep enough. This is repeated till the three grooves in the barrel are complete. Many of the older barrels were poly-grooved, but three is now the usual number. These grooves are, as a rule, too deep, and are very carelessly cut.

"The rifles carry a spherical or conical ball, but propel it to no very great distance, few carrying correctly beyond 300 or 400 yards. This perhaps is due to the extremely sudden turn of the grooves, *viz.*, one revolution to the yard. The breech is a taper screw of steel; the touch-hole is cut at the side. Some barrels have nipples fitted on for caps, but many purchasers prefer a flint-lock so as to be independent of caps. The locks are English, and stocks are made and fitted by ordinary carpenters.

"The price of a good iron and steel barrel (made as reported) is from Rs. 20 to 40; ordinary ones cost Rs. 10 or 20. The number turned out in the course of the year at Kohát varies from 30 to 40, and certainly has never exceeded 50. There is no proof for the safety of these barrels, but it is very seldom that one bursts. Sights are fitted on for 100 or 200 yards, but the makers know little of the principle of them. As an instance of this, I saw a Kohát barrel fitted with an exact copy of the Enfield rifle sight, but no regard was paid to the difference of trajectory in the two weapons or the length of barrel between the fore and back sights. The usual length of barrel is four feet, but sometimes it is five or even six; the latter, however, is very rare. The frequent beating and hammering in the course of construction wastes much metal; cold hammering is unknown. Thus the rifle-barrel becomes much diminished in thickness after the cleaning, &c., but even then is much thicker than English rifle-barrels."

Textiles.
Lungís.

At Kohát and in the adjacent villages *lungís*, excellent in texture and colour, are woven. There is but little export trade in them, the outturn being mostly used in the district; but they are frequently sent as presents. The pattern of the stripes is a particularly handsome one, and is known as the Bangash *lungí*, or the scarf of the Bangash clan, who live in the Baizai, Samilzai and Míranzai valleys, included in the Kohát and Hangu tahsíls. The 1st Punjab Infantry having been raised at Kohát by Capt. (now Sir John) Coke, adopted the Bangash *lungí* for the turbans of the native commissioned and non-commissioned officers. Points of resemblance between the tribes on the Frontier and the warlike

clans of Scotland have frequently been remarked. The possession of distinctive *lungí* stripes similar to the Scottish tartans would appear to be not the least striking of these resemblances. The price of a good Kohát *lungí* is about Rs. 25 or Rs. 30, and the workmanship is very good.

Phulkaris.

Of other textiles, *phulkari* embroidery, a strictly domestic and housewifery art, is practised in Hindu households, but not so extensively as before the annexation, when English piece goods were scarcely seen.

Coloured felts.

Coloured felts or *numdahs* are made, though not very largely, in the Kohát and Hangu tahsíls, but the best come from the independent Wazírís on the Kohát frontier beyond the border line.

Camel bags.

Woollen camel bags, similar to those made by Biluch women, are also woven in the district, but the greater part of those used there are imported from the independent Wazírí and Ghilzai tribes.

Kohát Salt Mines.

The salt mines of Kohát are found in the central hill ranges of the district, which run across it east and west. The salt deposits cease before the hills reach the Indus on one side or the Wazírí country on the other. They are therefore quite a district monopoly. There are no salt mines in the Bangash hills to the north or in the Lawaghar range to the south. The geological features of the salt ranges have been already given in Section B of Chapter I. The mines occupy a tract about 50 miles long, with a nearly uniform width of 20 miles.

The working mines and rates of duty charged.

The working mines and the rate of duty till recently charged were as follows:—

Jatta	...	4 annas per Lahori maund of 100 seers.
Malgin	...	4 annas per Lahori maund of 100 seers.
Narri	...	4 annas per Lahori maund of 100 seers.
Karrak	...	3 " " " "
Bahadar Khel	...	2 " " " "

From 1st July, 1883, an enhanced and uniform duty of 8 annas a Lahori maund is charged at all five mines.

Disused mines.

There are many disused mines in the district, the principal of which are Barbarra, Nandrakka, Spina and Karár. The number of places capable of being used as mines is very large. At Narri, Karrak, and especially at Bahadar Khel, salt is abundant and easily got at. The supply at Malgin and Jatta is neither abundant nor readily excavated. These are both, comparatively speaking, inferior mines, but are much resorted to, being on the northern edge of the tract, and convenient for the Afrídí and Akora Khattak traders.

Excavation fees.

Excavation fees are taken by miners in addition to the Government salt duty.

The present rates are :—

Jatta and Malgin, Re. 1 for four camel loads.

Narri, Re. 1 for ten camel loads.

Karrak, Re. 1 for 12 maunds (8 pie for a *tabbi.*)

Bahadar Khel, Re. 1 for 16 maunds (6 pie for a *tabbi.*)

Two bullock loads and eight donkey loads generally count as equivalent to one camel load.

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Occupations, Industries and Commerce.

Kandolas and *Tabbis*.

At Malgin, Jatta and Narri the salt is blasted and sold in shapeless lumps (*kandolas*). At Karrak and Bahadar Khel, where the salt is softer, it is cut out of the mine in oblong blocks weighing half a maund each. These form very convenient loads for pack animals. They are called *tabbis* or *chakkis*.

The Malgin Mines.

The Malgin quarries have been worked from time immemorial. Shahbaz Khán of Terí is said to have been the first to levy duty (A.D. 1780). The quarries are situated at the top of a range of hills, the mines excavating downwards, and the salt being taken out of pits, the sides of which are very liable to fall in, rendering their working somewhat dangerous.

The Jatta Mines.

The Jatta quarries have been used since the time of the great Khushal Khán. The salt is worked out laterally from the sides of a gorge, also near the crest of a range of hills. The miners dig out as far as they can with safety. The mine is then filled in with earth from above, and the miners again commence digging into the same deposit a little higher up.

The other three mines.

The other three quarries are much more conveniently situated. At the Bahadar Khel mines the bed of the stream is a mass of salt, and the miners cut out the blocks or *tabbis* till water begins to accumulate, when they start at a fresh point. At Narri the salt is taken either from open quarries or from one or two large caverns. At Karrak the salt is found at the foot of hills near the town.

Classes of traders resorting to the mines.

The Malgin and Jatta mines are resorted to by the Akora Khattaks, Bangashes, Adam Khel Afrídís and other northern traders, belonging to a great extent to the Peshâwar district. Those along the eastern routes go to Malgin, those to the west to Jatta. Formerly only bullocks were allowed to go to Jatta, camels being sent to Narri. Since the Afrídís have become large camel owners this rule has fallen into abeyance. The grazing at Narri is bad; it entails an extra march, and when the Jatta mines can meet the demand there is no object in subjecting camel owners to an unnecessary inconvenience. The Narri mine has in consequence been very little used of late. The use of the Bahadar Khel mine, where rates are exceptionally low, has hitherto been restricted to the western tribes, independent Wazírís, Turis, Ghalzais, Bangashes of Míranzai and Khattaks of the Darra. The Pawindah traders from the Derájat, the Marwatís and most of the Bannu Wazírís have been made to go to Karrak, where rates are higher.

Bahadar Khel.

Now that the uniform rate of 8 annas has been established at all these mines it will be unnecessary to continue these restrictions on the use of particular mines, except when the outturn at a favourite mine is temporarily insufficient to meet the demand. The miners are nearly all agriculturists, generally from the immediate neighbourhood, though large numbers of Baraks from the south are found at both the northern mines. At harvest or sowing time it is difficult to get these men to work, and to relieve the pressure the camel owners are sent for a time to an unpopular mine like Narri.

Countries to which Kohát salt is exported.

Kohát salt is carried to Swat, Boner and Bajaur, to Ningrahar and Kurram, and to some extent to Kabul. The whole of the Punjáb trans-Indus territory and the adjoining border tribes depend on

Kohát salt, which is conveyed chiefly by Pawindas. Owing to the low cost of this salt at the mines the distance that it has to be carried becomes the most important factor in the price. Kohát salt is twice as dear at Bannu as at Karrak, four times as dear at Dera Ismail Khán, and seven times as dear at Dera Ghazi Khán.

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The salt preventive establishment.

The Kohát Salt Preventive Establishment consists as follows :—

				Rs.	As.	
1	Superintendent	...	...	100	0	per mensem.
1	Naib ditto	...	...	50	0	"
1	Darogha	...	...	30	0	"
3	Ditto	@ Rs. 25	...	75	0	"
2	Muharars	@ " 30	...	60	0	"
4	Ditto	@ " 15	...	60	0	"
4	Jemadars	@ " 15	...	60	0	"
5	Weighmen	@ " 7	...	35	0	"
7	Havildars	@ " 9	...	63	0	"
86	Sepoys	@ " 7	...	602	0	"
90	Sepoys	@ " 6	...	540	0	"
	Allowance for water-supply		...	23	8	"
204	TOTAL Rs.	...	...	1,698	8	"

Total 204 persons at an annual cost of Rs. 20,382.

Salt revenue under the Sikhs.

Under Sikh rule the mines were farmed for Rs. 6,000 to the Khán of Terí. The Sikh Government monopolised the sale of salt at Pesháwar and levied a transit duty on it at the ferries on the Kabul river. The Governor of Kohát also levied a transit duty of 2 annas per bullock. From 1839 to 1849 the Pesháwar monopoly was farmed, the contractor keeping his own preventive establishment, and the amount paid varying from Rs. 35,000 to Rs. 48,000 a year. This does not include the income from ferry and transit tolls.

Subsequent rates.

The old rates of duty at the mines were very low, varying from 16 maunds per rupee at Jatta, Malgin and Narri to 32 maunds at Bahadar Khel. At annexation these rates were suddenly raised by Lieutenant Pollock to an uniform duty of Re. 1 per maund. This led to disturbances in the south of the district. In the beginning of 1850 Lieutenant Pollock's rates were superseded by the light rates in force until 1st July, 1883.

Percentages allowed to villages in the neighbourhood of the mines.

To enlist the sympathies of the villagers a percentage of the gross income from each mine was awarded to them under the name of malikana. These percentages were given partly to the villagers in whose limits the mines were situated and partly to other villages in the neighbourhood.

The percentages for the different mines were as follows :—

Jatta, 5 per cent.; Malgin, 5 per cent.; Narri, 4 per cent.; Bahadar Khel, 25 per cent.

In 1855, 6 per cent. from the Karrak mines was granted to the men of Karrak and Latammar. In return for this malikana

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Percentages allowed to villages in the neighbourhood of the mines.

the *inamkhors* who enjoy it have to repair the salt roads, towers and lines of the salt police, and to furnish guards and carriage for the bi-monthly salt treasure despatches from their respective mines to the head-quarters of the Superintendent at Jatta and thence to Kohát. The Nawáb of Terí has under our rule been awarded a percentage of 10 per cent. on the Bahadar Khel and 3 per cent. on the Narri mines. In the orders enhancing the salt duty to eight annas a maund, it has been laid down that the rates of percentage enjoyed by the Nawáb and the villagers will remain as before. It is proposed, however, to re-arrange the distribution of the village allowances. These will now be largely increased, and it will not always be advisable to give the increase to the present *inamkhors.*

Their division between maliks and villagers.

The general rule, as regards village allowances, is for the maliks to take one-fourth and to divide three-fourths among the zemíndárs generally. There are, however, numerous exceptions. Consolidated allowances of Rs. 1,000 to the Khán of Shakardarra and of Rs. 360 to the family of the Náibs of Gambat are also paid from the salt income. These are in lieu of percentages which they are said formerly to have enjoyed.

Consolidated allowances to certain families.

Income from their mines.

The gross income from these mines, including malikana, has been as follows:—

1849-50	Rs. 28,289		1869-70	Rs. 1,07,023
1850-51	" 82,470		1870-71	" 85,564
1851-52	" 52.523		1871-72	" 78,029
1852-53	" 69,849		1872-73	" 88,745
1853-54	" 66,126		1873-74	" 89,604
Average	" 59,851		Average	" 89,793
1854-55	Rs. 74,926		1874-75	Rs. 1,03,796
1855-56	" 87,604		1875-76	" 86,362
1856-57	" 66,516		1876-77	" 88,629
1857-58	" 61,928		1877-78	" 80,894
1858-59	" 73,087		1878-79	" 90,058
Average	" 72,812		Average	" 89,948
1859-60	Rs. 74,247		1879-80	Rs. 85,453
1860-61	" 87,475		1880-81	" 99,367
1861-62	" 84,877		1881-82	" 90,737
1862-63	" 89,787		1882-83	" 80,321
1863-64	" 88,553			
Average	" 85,988		Average	" 88,969
1864-65	Rs. 93,240			
1865-66	" 76,223			
1866-67	" 83,304			
1867-68	" 83,135			
1868-69	" 82,483			
Average	" 83,677			

Income from their mines.

The average amount of salt duty for different mines for the last ten years is as follows :—

Mine.	Salt in Lahori maunds.	Duty levied.
Jatta ...	124,983	Rs. 31,247
Malgin ...	103.071	„ 25,768
Narri ...	38.783	„ 9,695
Karrak ...	55,438	„ 10,394
Bahadar Khel	99,328	„ 12,416
Total for district ...	421,606	Rs. 89,522

The trading season.

The months in which trade is briskest are those from December to April inclusive. In May and June it slackens, and in July, August and September it almost entirely ceases, as the camels are unable to work during the rains and are put out to graze. Trade revives in October and November, and is in full swing again in December.

Memorandum by Major Plowden.

A printed memorandum on the trans-Indus salt mines by Major Plowden, then Officiating Deputy Commissioner of Kohát, gives very complete information on the subject and has been drawn from largely in this account.

Course and nature of trade.

There are no statistics available for the general trade of the district, though Table No. XXV gives particulars of the river traffic that passes through the district. Kohát is one of the districts in which foreign trade is registered ; and Mr. Channing, Senior Secretary to the Financial Commissioner, has kindly furnished the following note on the subject :—

Clerks are appointed to register the trade with Kabul and with the independent Tirah country at Kohát and Terí. There are three routes to Kabul, one from Tarawarri in Míranzai, another from Darsamând, and a third from Thal. All three routes join at Sadda, and thence the road runs through the Kurram Valley across the Peiwar pass to Kabul. The value of the trade registered in 1882-83 was—

	Inports.	Exports.
	Rs.	Rs.
With Tirah	48,730 ...	17,400
With Kabul	1,22,550 ...	92,013

Fibres and wood are the chief articles imported from the hill country, and piece goods, gram and salt the chief exports.

Boat trade on the Indus.

There is very little boat trade connected with this district. The traffic on this part of the Indus is in the hands of the boatmen of Attock and Makhad. If a boat is required at Khushalgarh it has generally to be ordered up from Makhad. This is done through the Khán of Shakardarra, who resides there. The total number of boats said to belong to the river villages of this district is only four.

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Prices, Weights and Measures, and Communications.

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices, wages, rent rates, interest.

Table No. XXVI gives the retail bazaar prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value. The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures.

Period.	Sale.	Mortgage.
	Rs. As	Rs. As.
1868-69 to 1873-74 ...	37 6	18 4
1874-75 " 1877-78 ...	56 6	41 14
1878-79 " 1881-82 ...	19 6	33 0

The following statement gives full details regarding the lands sold and mortgaged; it shows the price and proceeds per acre; also the price and proceeds per rupee of the Government revenue, all as ascertained at the recent revision of settlement:—

No.	Name of Chakla.	Sold.				Mortgaged.				Price and Proceeds per Rupee of Revenue.	
		Area in acres.	Revenue.	Price.	Price per acre.	Area in acres.	Revenue.	Amount for which land was mortgaged.	Proceeds per acre.	Sold.	Mortgaged.
					Rs. A. P.				Rs. A. P.	Rs. A. P.	Rs. A. P.
1	China Bala ...	8	7	345	43 2 0	161	354	6,452	40 1 2	49 4 7	18 3 7
2	Koh-i-Daman ...	220	131	3,717	16 14 4	66	40	2,007	30 6 7	28 6 0	50 2 10
3	China Payan ...	88	118	4,005	45 8 0	363	634	19,338	53 4 0	33 15 1	30 8 0
4	Toi ... I. ...	410	777	20,257	49 7 0	282	557	33,922	120 5 0	26 1 2	60 14 5
	Toi ... II. ...	110	207	1,715	15 9 0	854	1,159	16,384	19 3 0	8 4 7	14 2 2
5	Niláb ...	...	...	...	....	23	76	688	29 15 0	....	9 0 10
6	Shakardarra ...	449	152	17,446	38 14 0	1,262	426	26,173	20 12 0	114 14 5	61 7 0
7	Kohi ...	204	36	1,955	9 9 0	575	151	5,173	9 0 0	54 4 11	34 4 1

As a rule, where land is mortgaged, unless it represents a *bakhra* or separate share, the revenue continues to be paid by the mortgagor; this will account for the high proceeds per acre of mortgaged land. The prices paid for *abi* cultivated land taken up for Government from 1865 to 1875 varied from Rs. 250 to 24 an acre.

Prices of produce.

The following statement prepared by Major Hastings shows the changes that have occurred in the prices of produce from 1857 to 1876, and also the assumed average prices adopted by him for purposes of assessment:—

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Prices of produce.

Year.	Rabi.						Kharif.								
	Wheat.	Barley.	Gram.	Sarshaf.	Tara Mira.	Tobacco.	Uncleaned Cotton.	Rice.	Bajra.	Moth.	Mung.	Mash.	Til.	Makki.	Kangni.
	S. C.	M. S. C.	M. S. C.	S. C.	M. S. C.	S. C.	S. C.	S. C.	M. S. C.	M. S. C.	S. C.	S. C.	S. C.	M. S. C.	M. S. C.
1857	32 13	1 7 2	1 3 3	...	1 4 10	6 6	12 12	35 11	1 1 3	0 32 8	28 1	...	19 2	1 1 3	1 11 0
1858	38 10	1 23 3	1 5 6	...	1 4 10	4 12	14 0	40 13	1 8 13	1 5 4	25 2	...	21 11	1 8 4	1 11 0
1859	38 4	1 24 6	1 4 0	...	0 38 4	4 12	12 12	38 4	1 10 7	1 21 3	26 12	...	12 12	1 25 0	1 23 12
1860	41 7	1 26 5	1 4 10	15 5	0 35 11	4 7	15 4	0 13	0 38 4	1 0 13	26 12	20 6	10 4	0 38 4	1 17 6
1861	15 5	0 20 6	0 14 1	...	0 25 0	5 12	14 5	24 4	0 22 15	0 16 9	15 5	11 8	12 12	0 24 4	0 25 8
Average	33 5	1 12 4	0 38 4	15 5	0 37 10	5 3	13 13	43 15	1 0 5	0 39 4	24 6	15 15	15 3	1 3 6	1 9 12
1862	21 11	0 38 4	0 26 12	...	0 31 14	3 13	11 15	34 6	0 37 0	0 15 5	19 2	17 14	12 2	0 34 7	1 0 13
1863	35 1	1 26 5	1 0 13	...	0 33 2	3 13	8 0	34 6	1 26 5	0 35 11	25 8	20 6	10 3	1 26 5	1 23 12
1864	35 1	1 31 6	0 39 8	10 3	0 28 1	5 1	8 2	29 6	0 28 1	0 37 10	19 2	14 0	9 9	0 28 1	1 8 10
1865	31 14	1 11 0	0 28 1	...	0 25 1	5 1	8 12	34 6	0 25 8	0 35 11	20 6	11 8	9 14	0 28 1	1 7 3
1866	22 15	0 38 4	0 21 11	...	0 31 14	6 6	11 3	31 14	0 34 7	0 37 0	21 11	14 11	9 4	0 33 2	1 9 12
Average	29 5	1 13 1	0 31 6	10 3	0 30 0	4 13	9 10	32 14	0 38 4	0 32 4	21 3	15 11	10 3	0 38 0	1 10 0
1867	25 8	1 3 6	0 28 1	...	0 38 4	3 3	11 3	34 6	0 28 1	0 22 15	16 9	14 0	10 3	0 28 1	1 3 6
1868	19 12	0 35 11	0 12 12	...	0 25 8	6 6	11 15	29 6	0 20 6	0 20 6	14 0	8 15	9 9	0 20 6	0 28 1
1869	17 3	0 31 14	0 8 10	...	0 19 6	6 6	11 15	20 6	0 15 0	0 14 0	16 9	7 10	8 10	0 21 0	1 4 10
1870	16 9	0 28 11	0 12 12	...	0 20 6	6 6	10 6	21 10	0 25 8	0 19 2	19 2	12 2	8 11	0 25 8	1 7 3
1871	15 0	0 22 15	0 15 15	...	0 21 11	4 7	9 9	25 8	0 22 15	0 20 6	19 2	15 5	8 15	0 22 15	1 4 10
Average	18 3	0 32 8	0 15 10	...	0 25 1	5 6	11 0	26 4	0 22 7	0 19 6	17 1	11 10	9 3	0 23 9	1 1 9
1872	17 14	0 31 14	0 20 6	16 0	0 19 2	3 13	9 9	25 8	0 20 6	0 25 8	16 9	14 0	10 3	0 25 8	0 35 11
1873	22 5	1 4 0	0 28 1	15 15	0 25 8	4 4	10 6	30 0	0 30 10	1 0 13	19 2	14 11	10 3	0 28 1	1 4 10
1874	26 2	1 11 0	0 29 5	17 0	0 28 11	5 12	12 12	39 8	1 11 0	1 4 10	30 10	14 0	14 0	1 0 13	1 7 8
1875	33 13	1 16 2	1 0 13	18 0	0 29 5	5 12	8 12	34 6	1 8 7	1 11 0	53 0	17 14	17 14	1 3 6	1 5 14
1876	36 5	1 16 2	0 35 11	20 0	1 2 0	5 2	10 6	38 4	1 13 9	0 35 11	22 15	14 0	15 5	1 11 0	1 11 0
Average	27 5	1 7 13	0 30 14	17 4	0 28 15	4 15	10 6	33 8	1 0 13	0 39 8	26 0	14 15	13 8	0 37 12	1 4 16
Average of 20 years ...	27 3	1 6 6	0 29 1	14 4	0 30 6	5 1	11 9	34 2	0 35 7	0 32 9	22 2	14 9	12 0	0 35 11	1 6 9
Assumed for { Kohát ...	35 0	1 24 0	1 0 0	20 0	1 0 0	8 0	15 1	40 0	1 10 0	1 0 0	30 0	20 0	15 0	1 10 0	1 20 0
Assumed for { Hangu ...	40 0	1 24 0	...	...	...	...	20 0	40 0	1 20 0	1 0 0	30 0	20 0	15 0	1 20 0	1 30 0

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Prices of produce.

The following statement shows the fluctuations in the prices of the more important grains subsequently to 1876 for purposes of comparison :—

Year.	Rabi.						Kharif.					
	Wheat.			Barley.			Makki.			Bajra.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.
1877	1	0	13	1	21	3	0	26	12	0	28	0
1878	0	20	6	0	31	14	0	15	5	0	10	3
1879	0	8	9	0	10	3	0	9	9	0	9	9
1880	0	7	0	0	10	8	0	12	9	0	11	9
1881	0	11	2	0	22	5	0	21	0	0	19	10
1882	0	14	15	0	33	2	0	0	0	0	0	0
Average from 1877 to 1882 ...	0	15	7½	0	28	8	0	16	15	0	15	12
" " 1857 to 1876 ...	0	27	3	1	6	6	0	35	11	0	35	7
Rates assumed by Major Hastings — Kohát ...	0	35	0	1	24	0	1	10	0	1	10	0
Rates assumed by Major Hastings — Hangu ...	1	0	0	1	24	0	1	20	0	1	20	0

The Afghán war occasioned such an enormous rise in prices that the average rates for the last six years are much higher than they would have been under normal circumstances.

Weights.

The weights used in the district are maunds, seers and chittaks, which bear the same proportion to one another as in the Punjáb generally. Koháti weights, however, are roughly a fourth as heavy again as Government weights, the seer being equal to 102 tolas, and the maund to 51, or roughly to 50 Government seers. Koháti weights are those ordinarily in use throughout the district, except in Míranzai, where till quite lately they had what they call *kacha* weights, but which are really the same as the authorized Government weights, the seer being equal to 80 tolas. These *kacha* weights have to a great extent been driven out by Koháti weights since the Afghán war, when the latter were exclusively used by the contractors engaged in supplying the troops.

Dry measures.

The common dry measure of the district is the *Oza* or Punjábí *Topa*. The Kohát *Oza* of wheat is roughly equal to 8 seers, though the weight of course varies with the quality of the corn, a measure of wheat weighing more than a measure of barley. The Hindki population call the *Oza* by the name of *Kashra* and the Khattaks by the name of *Kása*. The *Oza* varies in capacity in different parts of the district. In Darsamánd it is equal to 16 Government seers ; in the Khattak country to seven seers. For retail purposes the *Oza* is subdivided into Lapakais, Kurwais, Nimagunis, &c. The proportion that these bear to the *Oza* and to one another is constantly varying. A Lapakai or Lap is as much as a man can scoop up with two hands, but one village will have four Lapakais to the Kurwai while an adjoining village will have five. The names of these sub-measures are generally only locally current, so that nothing can be gained by giving any further details about them. An ox-load of grain is known in the district as a *chat* or *gundai*. A *chat* hangs down on both sides in two sacks. Half a *chat* or one sack is an *andai*. The *chat* varies in weight from two to four maunds and is a most untrustworthy measure.

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Land measures.

Previous to annexation there was no measure for land current in the district. The nearest approach to a land measure was obtained by calculating the amount of seed required. Since annexation the favourite measure among the people in the irrigated tracts has been the *jaríb* or *bigha*, which is equal to half an acre. This was apparently introduced during the earlier summary Settlements and was for long used in Official Reports. At this Settlement measurements were effected in ghumaos, kanals and marlas based on the English standard acre, *viz.* :—

		1 square karam	= 5½ feet square.
9 square karams	=	1 marla	= 1 perch.
20 marlas	=	1 kanal	= ½ rood.
8 kanals	=	1 ghumao	= 1 acre.

The people at present are not well up in these measures. Even in the settled tracts they prefer to calculate in *jaríbs*. In the Terí tahsíl and in Upper Míranzai the old seed measures are the only ones in use among the people, who talk roughly of so many maunds of land.

Silver coins in use.

Previous to annexation the coinage of the district consisted of a mixture of *Yar Muhammadi* and *Sultani* rupees coined by the Local Governors of Peshawar, and of *Nandrami* or *Kabuli* rupees from Kabul. The Sikhs afterwards introduced the *Nanak-Sháhí* rupee. The *Yar Muhammadi* and *Sultani* rupees were worth a good deal less than the *Kabuli*. These and the *Nanak-Sháhí* rupee have now disappeared from circulation. The Government rupee is now generally used throughout the district, and also by the Adam Khel Afrídís. The people of Upper Míranzai and along the Wazírí border make use of the Government rupee for the payment of revenue, but they also make use to a great extent of *Kabuli* rupees, especially in their dealings with trans-border tribes. *Kabuli* rupees are also largely used for mortgages. These *Kabuli* rupees are brought down by Ghalzais and other traders in the cold weather. Their value is very uncertain. During the Afghán war they used to be taken at par with the Government rupee in Upper Míranzai. Their present value is about 12 annas 6 pie. Jirgas employed to assess fines or damages in Míranzai generally fix the amount in *Kabuli* rupees. The *Kabuli* rupee is much used by the border tribes west of the Adam Khel and by the people of Tirah, but the Government rupee is almost equally common among them and the use of it is increasing.

Gold coins.

Gold coins are generally purchased with the object of being turned into jewellery. The Bokhara Tilla sells at present for Rs. 7-8 and the price of gold is Rs. 50 per ounce Avoirdupois.

Communications.

The figures in the *margin* show the communications of the district as returned in Quinquennial Table I of the Administration Report for 1878-79, while Table XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance.

	Miles.
Metalled Roads ...	43
Unmetalled Roads	147
Water ...	84

Navigable river.

The Indus is navigable throughout its course in the district from Darwazai in Niláb to Rakwan in the Shakardarra. The principal traffic on this river, as stated in the Punjáb Famine Report, 1879, is shown in Table No. XXV.

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Prices, Weights and Measures, and Communications.

Ferries.

The mooring places and ferries and the distances between them are shown below, following the downward course of the river:—

Village.	*Miles.*	*Remarks.*
Khoa	...	Ferry and mooring place.
Sen	16	Mooring place.
Shadipur	3	Ferry and mooring place.
Pasta Chandá	3	Mooring place
Chorlakki	3	Do.
Khushalgarh	9	Boat bridge and mooring place.

The bridge of boats at Khushalgarh is under the Public Works Department, but the income is collected by the civil authorities under direct management. The Niláb and Shadipur ferries are leased to contractors; in 1883-84 the leases were sold for Rs. 566.

There are also ferries at Makhad and Rakwan under the Deputy Commissioner of Rawal Pindi.

1877-78	... 2,169
1878-79	... 2,547
1879-80	... 5,993
1880-81	... 10,598
1881-82	... 5,409
1882-83	... 5,760

The Khushalgarh bridge of boats has been described in Chapter I. The maintenance of the bridge and of the ferry when the bridge is taken down during the rains is under the Public Works Department. The arrangements for the collection of tolls are under the Deputy Commissioner. The income since the bridge was established is shown in the margin.

The present establishment for collection consists of a muharir on Rs. 25, a jemadar on Rs. 8 and two chaprasis on Rs. 6 each. The whole cost is Rs. 540 a year. The maintenance establishment consisting of boatmen, store-keepers, &c., costs Rs. 5,478 a year, and the annual repairs to the boats and approaches cost Rs. 9,000 more. Roughly the total cost of the bridge may be put down at Rs. 15,000 a year. The bridge ordinarily consists of about 12 boats. It is generally dismantled at the end of June when the river rises above a certain height, and is reconstructed at the end of September.

The ferries at Shadipur and Niláb are of very minor importance. They are leased to contractors. The average income from leases from 1873-74 to 1882-83 has been Rs. 670. The average expenditure has been Rs. 227. This includes the cost of new boats, which have hitherto been supplied by Government.

Main lines of road.

The following table shows the main lines, which are all under the Public Works Department:—

Road.		Distance.	Character.
Kohát to Khushalagarh	...	30 miles ...	Metalled and partly bridged. Efficiently kept up. The Railway Station of Khushalgarh is about ¾ mile further across the river.
Stages.	*M.*		
Togh	... 4		
Babri Banda	... 4		
Gumbat	... 7		
Tilkan	... 8		
Khushalgarh Dâk-Bungalow	... 7		
	30		
Khushalgarh Railway Station	... ¾		
Total	30¾		

Main lines of road.

Road.		Distance.	Character.
Kohát to Bannu	...	83 miles ...	Unmetalled, except the first three miles from Kohát. For the most part unbridged. Is kept in fair repair and though rough in places is practicable for carts and ekkas.
Stages.	*M.*		
Gada Khel	... 9		
Lachi	... 8		
Banda	... 15		
Totakki	... 10		
Bahadar Khel	... 10		
Latammar	... 12		
Bannu	... 19		
	83		
Kohát to Thal	...	63 miles ...	Ekkas can get to Hangu and even struggle out to Thal. Portions of the road to Hangu are bridged and metalled, but it is unfinished and inefficiently kept up. Beyond Hangu the road is not kept up at all. The Kohát toi and the Kuram river are difficult to cross in rainy weather, especially the latter.
Stages.	*M.*		
Sherkot	... 9		
Khawaja Khidar	... 7		
Ibrahimzai	... 5		
Hangu	... 6		
Togh	... 7		
Surizai	... 11		
Gandiaor	... 9		
Thal	... 9		
Total	63		
Kohát to Peshávar by the Kohát pass.		39 miles ...	The only part of this road fit for wheeled traffic is from Aimal Chabutra to Peshávar.
Stages.	*M.*		
Kohát to crest of Kotal	... 5		
Aimal Chabutra	... 13		
Matanni	... 5		
Peshávar	... 16		
Total	39		
Kohát to Khairabad	...	70 miles ...	The first 25 miles is along the Khushalgarh road. The remainder is unfit for wheeled traffic. After crossing the Niláb Ghasha a branch line from this road crosses to the Peshávar district over the Mírkalan pass.
Stages.	M.		
Gumbat	... 15		
Jabbar	... 14		
Lukh Talao	... 11		
Nizámpur	... 11		
Darwazai	... 14		
Khairabad	... 5		
Total	70		

Village roads.

In a district like this it may be useful to add a few remarks on some of the other tracks leading to places of some importance.

Road.		Approximate distance in miles.	Remarks.
From	To		
Kohát ...	Marai ...	24 ...	Hangu Road to Nasrat Khel, thence to Alizai, after which a straight easy track. Camels to Marai.

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Prices, Weights and Measures, and Communications.

Village roads.

Road. From	Road. To	Approximate distance in miles.	Remarks.
Kohát ...	Kachai ...	19 ...	Hangu road to Kúz Ushtarzai, where the track turns up the bed of the Ladu nallah; easy for camels.
Do. ...	Bar ... (*By the Hangu route*)	24 ...	The road crosses the toi; then over a low Kotal into the Bar valley, joining the main road at Ibrahimzai. From the Kotal to Ibrahimzai the track runs through a fairly level valley, but is rough and stony in places, especially at the Hangu end. This road saves three miles, and is fit for camels, but is so much rougher than the main road that but little time is saved by using it even by pedestrians.
Do. ...	Mír Khweli ...	17 ...	Mír Khweli, or Fort Cavagnari, is the sanatarium of Kohát, but is now little used. The road all the way is very rough and stony, but is fairly level till within three or four miles of Fort Cavagnari, when there is a sharp ascent to the summit. On the whole the road even when in repair is rather one for mules than camels. The track up the hill wants constant repair to make it a fair riding road, and is often hardly passable. The track from Mír Khweli to Hangu is very rough.
Togh in Míranzai.	Jatta (24 *miles from Kohát on the Bannu road.*)	23 ...	This is the best of the cross roads from Míranzai to the Bannu road. A very slight ascent occurs on the Togh side, after which the road follows the Alilan valley all the way down to Jatta.
Banda ...	Terí ...	5 }	Terí is a few miles off the Bannu road. The track from Banda and the direct track from Kohát are easy for camels. Beyond Terí along the Darra up to Dallan the road is level, open and easy. From Dallan rough tracks over low hills lead to Thal and Gandiaor in the Míranzai valley. These are practicable for camels. The cross tracks from the Darra over the Míranzai range into the Bahadar Khel valley are steep and difficult. Wazírí camels laden with salt manage to get over the Manzalai pass north-west of Bahadar Khel, and there is a track between Terí and Totakki which horsemen can struggle over, but people going from Terí to Bahadar Khel generally prefer to go round by Banda.
Do. ...	Dallan ...	36 }	
Terí ...	Hangu ...	40 ...	The distance as the crow flies is 16 miles, but the camel road goes by Jatta and the Alilan valley to Togh and thence to Hangu. (*See route Togh to Jatta*).

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Village roads.

Road.		Approximate distance in miles.	Remarks.
From	To		
Banda ...	Narri ...	8 }	Formerly owing to the difficult character of the country the camel roads to Narri and Karrak had to follow the course of ravines. The road to Karrak went round the Nari Hills by Tabbai Khwah and was about 25 miles. The direct route by Narri has now been made practicable for camels. It was constructed by Allahyar Khan, Salt Superintendent. This saves about 9 miles. The road is easy as far as Narri, the ranges of hills to be crossed being low. Just beyond Narri a rather steep double range of hills has to be crossed. From Banda to Karrak is now a single march for camels though a tiring one. Traders between Kohát and Karrak go by Banda, but there is a shorter cut for pedestrians.
Do. ...	Karrak ...	16 }	
Karrak ...	Bahadar Khel	19 ...	There is a short cut across the hills passing by Chápara, which reduces the distance to 12 miles, but this is difficult and tiring for camels, and it is almost better to send them to Surdug and then along the Kohát-Bannu road to Bahadar Khel, which makes the distance 19 miles.
Kohát ...	Shakardarra	39 ...	The distance as the crow flies is 26 miles. Pedestrians take a short cut by Dhoda and Malgin across some difficult ranges of hills quite impracticable for laden camels. The route usually taken is to go along the Bannu road for 21 miles, *i.e.*, four miles beyond Lachi. A rough path then leads into the Shawakki valley. The road thence towards Karirosam is open and easy. It afterwards crosses the Terí toi and follows a torrent bed nearly up to Shakardarra. From Lachi to Shakardarra by this route is about 22 miles, making the whole distance 39 miles.
Do. ...	Malgin ...	21 ...	The road goes by Dhoda and Kama Khel. The ascents to be crossed are low. The road in places is very indifferent and rather difficult for laden camels.

The Southern Khattak Country.

The whole of the Thal from Land Kamar to Shinwa Gudi Khel is easy for camels, the torrent beds being broad and shallow. The path from Nasratti to Karrak skirts this sandy tract. To the east of this path through the whole Chauntra valley up to Shakardarra, it is well for travellers, not well acquainted with the country, to be cautious in arranging their marches, as the greater portion of the country is intersected by ravines which is very difficult to negotiate. The road along the north of the valley from Karrak to Jandrai

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Prices, Weights and Measures, and Communications.

is easy, but from Jandrai to Dand and Shakardarra there are ravines which must be hit off at the right places, and even the right places often want a little repair before they can be considered safe for camels.

The Khushalgarh and Peshâwar roads.

Owing to its mountainous character travelling in the Kohát district is exceptionally bad. There is a fair metalled road from Kohát to Khushalgarh. There is a track to Peshâwar impassable for wheeled traffic.

The Bannu road.

The road to Bannu is metalled for a few miles and is on the whole fair. It is practicable for ekkas, but is in places very rough and is often impassable during rainy weather, the main streams being unbridged, and the road sometimes running along the bed of a mountain torrent. It has been decided, however, to construct a good road, which is to be taken in hand at once.

The Hangu-Thal road.

There used to be a tolerable kacha road to Hangu and Thal. This was taken in hand by the D. P. W. during the Afghán war. After the evacuation of Kurram the works on this road were stopped as it was no longer wanted. It is now in a worse state than if it had been left untouched, and though improved in places in others it is almost impassable even for ekkas.

Road to Peshâwar by Mír Kalan.

A fair road was constructed connecting the Peshâwar district with Kohát by the Akora Khattak country. This road crosses the Cherát range at Mír Kalan by rather a high pass, and there is another steep ascent over the Niláb Ghasha. It passes the Lukh Talao thanah, and joins the Khushalgarh road a little west of Tilkan. A branch from this road leads by Nizampur to Khairabad on the Indus.

The Khairabad road.

The road to Khairabad is a good deal used by traders, who convey salt from the Malgin Mines on camels and bullocks. It is not practicable for carts. The Mír Kalan road, though in good repair, is hardly used at all, as the ascent is very trying for camels. Traders wishing to avoid the detour by Khairabad go by the Khanna Khel route, a rough track which is shorter than the Mír Kalan road, and crosses a comparatively low part of the Cherát range a little to the east of Mír Kalan.

Other routes across the Cherát range.

There are one or two other passes across this range between Khanna Khel and Khairabad. Of these the Grang road is practicable for oxen, but not for camels, while the Parrara route is hardly practicable even for oxen. The roads to Bannu, Thal and Khushalgarh and the branches to Mír Kalan and Khairabad are all imperial.

Absence of village roads. Cross tracks and foot-paths.

These are the only roads in the district. The villages are connected by tracks struggling over hills and down ravines and in the irrigated portion intersected by water cuts. In the southern part of the district the paths wind up and down the sides of precipitous ravines, and but for the yielding nature of the sandstone rock, on which a horse rarely slips, it would be impossible to ride along them. The cross paths in the northern part of the district, where the hills are of limestone, are not so steep, but more dangerous owing to the hard slippery character of the rock. The sandstone rocks in the south wear into foot-paths very easily, but in spite of this the tracks from village to village, especially in parts of the

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Prices, Weights and Measures, and Communications.

Lawaghar hills, are in places so difficult that even people of the country occasionally break their necks going over them.

Dâk Bungalows.

There are three dâk bungalows in the district at which an establishment is kept up, *viz.*, Kohát, Khushalgarh, and Banda Daud Shah on the road to Bannu. There are five rest-houses, which are used as dâk bungalows, where no establishment is kept up, except perhaps a chaukidar, *viz.*, Nizampur, Mír Kalan, Dhoda, Lachi, Latammar. There are also district rest-houses at Hangu and Mír Khweli. The dâk bungalows at Banda Daud Shah and Lachi are really military bungalows attached to the posts, at which an establishment is kept up from Provincial services. There is also a military bungalow at Bahadar Khel. The income last year from dâk bungalows was Rs. 1,411; the expenditure on establishment was Rs. 694.

Transport avaialble.

The following return of the carriage available in the whole district for transport purposes has recently been compiled for the Transport Department :—

Camels, 1,200; horses, 30; mules, 63; ponies, 20; donkeys, 120; pack bullocks, 1,140; 4-bullock carts, 12; ekkas, 50; bearers, 1,085.

Postal Arrangements.

The two main postal lines in the district are to Khushalgarh and Bannu. The mails between Khushalgarh and Kohát are conveyed by the district mail cart, which gets a postal subsidy of Rs. 500 a month. Letters from Lahore arrive at Kohát in about 22 hours. The mails to Bannu are carried by runners and arrive in 28 hours.

There are imperial post offices at—

Kohát.	Terí.
Ushtarzai.	Bahadar Khel.
Hangu.	Shakardarra.
Gandiaor.	Khushalgarh.
Lachi.	

There are no district post offices, but a rural messenger is generally attached to each of the above stations. More post offices are required. At present there is no postal line to Niláb, though there are police stations both at Lukh Talao and at Nizampur, and there is not a single post office in the great tract of country lying south of the Bannu road. Exclusive of the mail cart subsidy the expenditure on post offices and postal lines is Rs. 703 a month. There is no bullock train or any recognised agency for the conveyance of goods either from Khushalgarh to Kohát or from Kohát to Bannu.

Money Orders.

Till the beginning of 1880 money orders were issued from the Treasury. The work since 1st January 1880 has been made over to the post office.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Money Orders.

In 1877-78 the issues were Rs. 61,942. In 1878-79 they were Rs. 74,327. Since the change of system there has been a large decrease. The figures for the last three years are as follows :—

Issued.				Payments.	
Year.	No.	Value.	Commission.	No.	Value.
		Rs.	Rs.		Rs.
1880-81	18,869	7,92,515	8,804	1,558	1,08,672
1881-82	4,568	1,54,806	1,821	883	41,997
1882-83	4,537	1,45,011	1,719	869	32,507

Telegraph Lines.

There are telegraph lines to Khushalgarh station and to Bannu. The former follows the line of road. The latter generally follows the course of the road from Kohát to Banda, after which it goes by Narri and Karrak, thus avoiding too close an approach to the Wazírí border.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL ADMINISTRATION.

Chapter V, A.

General Administration.

Executive and Judicial.

The Kohát district is under the control of the Commissioner of the Pesháwar division. The staff of the district consists of a Deputy Commissioner, two Assistant Commissioners, one of whom is a native, and two Extra Assistant Commissioners. One of these is deputed for settlement duty; he is at present engaged in the Settlement of the Barak portion of the Terí Khattak country. Besides the Terí tract there are two tahsíls, Kohát and Hangu, a tahsíldár and náib at each. The Terí Khattak country has three Honorary Magistrates, the Nawáb and his two sons; there are four Honorary Magistrates exercising jurisdiction in the Baizai and Samilzai tappás only and sitting alternate weeks. A Munsiff was appointed at Kohát in October 1883.

The village revenue staff is shown in the margin. There is also a sáddr kanungo at the district office.

Tahsíl.	Kanungos and Náibs.	Patwaris and Assistants.
Kohát ...	2	35
Hangu ...	2	14

The Terí tahsíl.

The Nawáb of Terí, though not a recognised tahsíldár, is entrusted with the collection of his own revenue in the Terí tahsíl. He also exercises special civil and criminal powers of the second class. His son Muhammad Zaffar Khán has the same powers, and the Nawáb with his assistance disposes of nearly all the judicial work of his tahsíl with the exception of the heavier criminal cases. Muhammad Zaffar Khán is the Nawáb's recognised heir. Another son of the Nawáb's, Abdul Ghaffur Khán, has lately been invested with third class powers. In Kohát and Hangu there is the ordinary establishment of náib-tahsíldárs, kanungos and patwaris; in Terí there is nothing of the sort. The Nawáb has his diwans and agents, but the revenue arrangements are of the most rudimentary description.

The Khán of Hangu.

The tahsíldárship of Hangu is almost a family appointment. Muzaffar Khán, the present head of the family, who is known as the Khán of Hangu, has been tahsíldár since 1855. The revenue charge of the Hangu tahsíl is very light, but the Khán is in addition in political charge of the Samil Orakzai clans, which border on Kuz Míranzai.

Civil litigation.

The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

There used to be comparatively little civil litigation in the district. Civil claims were disposed of in a rough and ready way by the various Kháns. The Afghán war put a stop to this. Swarms of contractors

Chapter V, A.

General Administration.

Civil litigation.

came down on the land. The provision and carriage of supplies and the construction of roads and serais led to a great increase in trade and business of all sorts. Much money was made at the time, but when the war came to an end, there was a sudden collapse. The district, however, had been thoroughly stirred up; and the people had learned the use of the Civil Courts, their love for which seems now to be constantly on the increase. From 1873 to 1879 the number of civil suits averaged 1,077, with but little variation from year to year. Since then there has been a steady increase, as will be seen from the following figures:—

		Rs.
Average from 1873 to 1879	...	1,077
1880	..	1,440
1881	...	2,241
1882	...	2,991

There is not much litigation connected with land or tenant rights. The great bulk of these suits are for the recovery of ordinary debts.

Border administration in Kohát.

Nawáb Bahadar Sher Khán, Chief of the Baizai Bangashes, exercised judicial powers and was also in Political management of the Kohát pass and the adjoining tribes till his death in 1880. Subsequently, in 1882, the political arrangements of this portion of the border were placed under the immediate control of the Deputy Commissioner. As it was undesirable that the son and brother of the late Nawáb should remain unemployed, a Board of Magistrates for the Baizai tappá, including the town of Kohát, was started in March 1883. Ata Khán, the brother, and Rustam Khán, the eldest son and successor to the jagír of the Nawáb, were given seats on the Board, together with Badshah, a retired Police Inspector, and Sher Muhammad Khán, a native gentleman of the neighbourhood. These Magistrates dispose of most of the minor criminal work of Kohát and the neighbourhood. The Board exercises powers of the second class.

The Kohát Board of Magistrates.

Border administration in Upper Míranzai.

The Khán of Hangu is in political charge of the Samil Orakzai clans, which border on Kuz Míranzai. Usman Khán, who belongs to the same family, generally resides at Darsamánd in Upper Míranzai. He has succeeded his father, Muhammad Amin Khán, in the political charge of the Kabul Khel Wazírís, of the Zaimushts, and of the Western Orakzai clans, *viz.*, the Mamuzais, the Alisherzais, the Akhels and the Ali Khels. He and the Khán of Hangu in this way share the Míranzai border between them, not without a certain amount of friction.

Management of the Shiah Orakzais and of Turi border matters.

Shahzada Sultán Jan, Extra Assistant Commissioner, holds a semi-hereditary position in the district. His family to some extent has always supported the Shiahs and Gars of Samilzai and Míranzai against the Suni and Samil faction, headed by the Kháns of Hangu. He is in consequence a good deal employed in dealing with the Shiah Orakzais on the Samilzai border, and with the Turís of Kuram. Most of the cases that occur on the Kuram border are taken up by Usman Khán, who lives close by, but a general supervision is exercised by the Shahzada.

As regards the Kabul Khel Wazíris Usman Khán disposes not only of cases occurring in Upper Míranzai, but also of most of those that occur along the line of the Terí Darra from Dallan to Amánkot. This is a somewhat curious arrangement, as the Nawáb of Terí would naturally be expected to dispose of such matters along his own border.

Chapter V, A.

General Administration.

Kabul Khel Wazíris on Terí border.

The hamlets round Kafirkot are occupied by Hathi Khel Wazíris, who are nominally under the Bannu Deputy Commissioner. Most of the crime, however, on this side is committed by outlaws, whom the Bannu authorities are unable to keep in order. Kohát cases therefore against these Kafirkot Hathi Khels are generally disposed of on the Kohát side, by seizing the offenders, whenever they give the police a chance.

The Hathi Khels of Kafirkot.

The judicial and administrative staff of the district is strong considering its size and population. The population, however, is probably the most lawless in India, and the facility with which men can escape into the independent hills is an additional incentive to crime. The criminal work is consequently heavy. Murder, robbery, house-breaking, theft and adultery are the principal offences. There is not much of the unnatural crime so common in Pesháwar. Murders are generally the result of quarrels about women. A good many are also committed by robbers. The average number of murders reported during the last twelve years is 39 a year. This for a population of 180,000 is very heavy. Murders are not confined to any particular parts of the district, though rather more numerous in Míranzai and in the Barak country than elsewhere. Riots in which dangerous weapons are used, and in the course of which men are killed and wounded, are common in Upper Míranzai and the adjoining portion of the Terí Darra. Robberies and dacoities are generally the work of trans-border ruffians and outlaws. The average number per annum for the last twelve years is—robberies, 41; dacoities, 18.

Crime in the district.

Table No. XL gives statistics of criminal trials, Table XLI of police inquiries and Table No. XLII of convicts in gaol for the last five years.

There are no tribes proclaimed under the Criminal Tribes' Act in this district.

At the annexation of the Punjáb a detachment of Multání sowars and footmen, numbering about 300 men in all, arrived with Lieutenant Taylor from the Derájat. These were employed on mixed military and police duties till November 1849, when the following force of thanah police was sanctioned at a cost of Rs. 1,404 per mensem or Rs. 16,848 per annum:—

Former police arrangements.

3 Thanadars	...	Stationed at Kohát, Terí and the Akora tappás.
2 Muharars.		
Mounted Police	...	2 Duffadars and 12 Sowars.
Foot Police	...	2 Duffadars and 230 Barkandazes.

The Multání levies continued to guard convicted prisoners, who were kept in the fort, and carried on escort and guard duties. The Multánís were gradually reduced to a resala of 100 sowars and 32

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General Administration.

Former police arrangements.

sepoys, which continued to be their strength till their absorption in the new Police in 1861. In 1855 a thanah was established at Hangu and in 1858 at Gandiaor. These were officered by members of the Khán's family. In 1861, when the new police were introduced into the Punjáb, similar changes were made in this district. No District Superintendent of Police was however appointed till 1878, the Police meanwhile remaining under the immediate control of the Deputy Commissioner.

Present strength and cost of the police force.

Various revisions in the strength of the force took place from time to time. The last general revisions took place in 1878, and the only subsequent change made has been the reduction of the number of sowars from 29 to 26.

The present strength of the force is as follows :—

Inspectors ...	...	1 @ 150
Deputy Inspectors, 10	...	1 @ 80
		2 @ 60
		7 @ 40
Sergeants, 46 ...	...	6 @ 25
		10 @ 15
		12 @ 10
Mounted Constables	...	26 @ 20
Foot Constables, 356	...	200 @ 7
		156 @ 6
Total ...	...	445 Monthly Cost Rs. 3,906.

This is maintained at a cost of Rs. 46,872 per annum besides Rs. 4,712 for contingencies, &c. The total police expenditure for 1882-83, including pay of District Superintendent, Police, repairs to buildings, &c., was Rs. 65,544.

During the Afghán war the District Superintendent of Police generally had two assistants. No assistant, however, is now allowed. Since the appointment of a District Superintendent of Police in 1878, the Deputy Commissioner has exercised the powers of Deputy Inspector-General under Punjáb Frontier Regulation No. I of 1872.

Existing police stations.

There are now six 1st class police stations in the district, *viz.*, Kohát, Hangu, Terí, Lukh Talao, Gandiaor, and Karrak. There are five 2nd class stations, Bahadar Khel, Garu, Lachi, Gumbat and Shakardarra. The station at Karrak was only started after the Barak disturbances in 1880. It was much wanted, the Chauntra valley having been previously beyond the reach of any effective police supervision.

There are seven outposts, *viz.* :—

Thatthi.	Dhodha.
Tutkai.	Uhstarzai and
Khushalgarh.	Jabbi.
Gurgurri.	

The police also garrison several road towers along the road *viâ* Gumbat to Nizampur, and also on the Bannu road between Banda and Latammar.

Gaols.

The district gaol holds 136 prisoners. A proposal to build a new gaol or rather extend the present gaol is under the consideration of Government.

Chapter V, A.

General Administration.

Cattle pounds.

There are eighteen cattle pounds in the district. These are all attached to the police thanahs, the pound keepers being the thanah muharirs, who get monthly allowances varying from Re. 1 to Rs. 3. The fixed monthly expenditure on account of establishment is Rs. 38-8.

The average annual income and expenditure from 1875-76 to 1882-83 has been as follows :—

From fines	... ...	Rs.	950
Income from sales	... ...	"	256
	TOTAL ...	"	1,206
Expenditure ...	... ...	Rs.	516
Average profits	... ...	"	690

Revenue taxation and registration.

The gross revenue collections of the district for the last fourteen years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for land revenue, excise, license tax and stamps respectively. Table No. XXXIIIA shows the number and situation of registration offices.

Excise.

The consumption of spirits and drugs is almost confined to the town and neighbourhood of Kohát. The poppy is very little cultivated in the district. Bhang grows wild in many tracts, especially in Upper Míranzai. There is a single lease for the manufacture and retail sale of native liquor and similar leases for the sale of rum, opium and drugs. During the Afghán war shops were opened at Hangu and Thal, but these have now been discontinued in the absence of any demand. For many years past the amount for which these leases have sold has been affected by adventitious circumstances, such as the collection of troops for the Jawaki campaign and for the Afghán war. The table below gives the figures for 1882-83, which was a normal year, and for the year 1883-84 :—

Nature of contract.	Amount for which the lease was sold for the whole year.	
	1882-83.	1883-84.
	Rs.	Rs.
Native Liquor	2,352	2,640
Rum	1,572	780
Opium (including Madak and Chandu) ...	3,990	2,880
Drugs	2,508	1,980
Total ...	10,332	8,280

The amount realised on account of still head duty on country spirits for 1882-83 was Rs. 2,788. Two licenses for the sale of European liquors were issued for 1883-84 at Rs. 100 each.

Salt.

The Customs administration of the salt mines will be found described in full detail in Section C of Chapter IV.

Chapter V, A.

General Administration.

District Funds.

Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a Committee consisting of 21 members selected by the Deputy Commissioner from the leading men and sanctioned by the Local Government—the Deputy Commissioner as President, Assistant Commissioners, Extra Assistant Commissioners, Civil Surgeon, Assistant Engineer and Senior Educational Representative as *ex-officio* members.

Municipalities.

Table No. XLV gives statistics for Municipal taxation, while the Municipality itself is noticed in Chapter VI.

Provincial properties.

The income from provincial properties for the last five years is shown below :—

	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
Ferries with Boat bridges ...	...	...	...	...	...
Ferries without Boat bridges ...	553	798	588	708	492
Staging Bungalows, &c. ...	947	2,680	2,518	1,004	694
Encamping grounds ...	...	...	...	...	...
Cattle Pounds	973	2,052	1,622	1,310	775
Nazul Properties	60	...	...	24	...
Total ...	2,533	5,530	4,728	3,046	1,961

The ferries, bungalows and encamping grounds have already been noticed in Section D of Chapter IV, and the cattle pounds in this section. The only Nazul properties in the district are six acres of culturable ground round the Deputy Commissioner's bungalow-rest houses at Shakardarra and Bahadar Khel, and the Circuit House at Hangu. Another source of revenue is the income derived from forest dues in the Zíra and Khwarra, fully described in the next section of this Chapter. The jungle in this part of the district consists chiefly of camel thorn, and has been reserved and put under the control of the Deputy Commissioner. The sale of wood has largely increased since the advent of the railway to Khushalgarh; wood is sold for fuel to the railway and also carried in large quantities to Ráwalpindi. There are 21 boats at present engaged in the carrying trade between Shadipur and Khushalgarh. The gross income in 1883 was Rs. 6,456 as contrasted with Rs. 3,436 in 1882.

The sanctioned establishment is: 1 Superintendent on Rs. 30, 1 Muharar on Rs. 15, and 20 Rangers at Rs. 5 each; total, Rs. 145. But some of the Rangers are employed as collectors of the passes issued at Garú, the head-quarters of the Superintendent. Ten per cent. of the gross revenue is divided among the villagers; Buland Khán takes 7 per cent. and Mian Aiyan Shah 2 per cent., and Afzal Khán Jagirdar gets a fixed allowance of Rs. 395.

Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Chapter V, A.

General Administration.

Income and expenditure of the district.

The income of the district for 1882-83 was as follows :—

		Rs.
Land Revenue, Grazing Tax, &c.		92,129
Salt purchased at the Kohát mines	80,321	3,15,774
Salt Dakhilas on the Khewra mines, Jhelum* ..	2,35,453	
Stamps		27,198
Fines (Law and Justice)		20,238
Abkari, Opium Revenue and Drugs		13,647
Local and Provincial Revenue		18,026
Miscellaneous Receipts, exclusive of Transfer Receipts, Deposits, &c.		2,329
Post Office		1,22,420
Grand Total Rs. ...		6,11,761

The following is the detail of the expenditure :—

District Administration	1,41,470
Settlement Department	7,556
Police (including Road and Border Police and Militia) ...	89,823
Troops	8,75,579
Salt	28,661
Miscellaneous, exclusive of Remittance, Transfer Receipts and Deposits	4,24,235
Post Office	7,453
Total Rs. ...	15,74,777

The total deficit was thus Rs. 8,93,010, which was made good by special remittances and transfer from the currency reserve. The year 1882-83 was selected as being of the ordinary character.

Education.

The schools of this district have already been described in Section B of Chapter III. There is a middle school at Kohát and four primary schools at Hangu, Terí, Lower Ustarzai and Shakardarra. There are 251 indigenous schools with 2,447 pupils, but education is very backward in the district, at the last Census only 4,905 persons were returned as being able to read and write, or not quite 3 per cent. The expenditure upon schools is Rs. 6,082 a year, of which Rs. 29,626 come from Provincial and the remainder from Local Funds.

District School.

A vernacular school was first established in Kohát in 1857. In a few years later English was introduced, and the school was named "The Elementary English School." In 1864 it was converted into a district middle school ; since that time it has been gradually improving, and is now one of the best Government middle schools on the Frontier. There are some 400 boys at present with nine masters, two of whom teach English and the rest vernacular. Of the students 130 are Hindus, 206 Muhammadans and 54 Sikhs, and of the total 66 are agriculturists. The larger number of Muhammadan boys is from Patháu families, some of whom have come to

* It must not be supposed that this is genuine trade. Merchants and bankers being unable to get currency notes found that the cheapest way of remitting money down country was to purchase Dakhilas on the Jhelam Salt Mines. These were sold at Amritsar and elsewhere to the real traders.

Chapter V, A.

General Administration.

District School.

receive instruction from Terí, Hangu and Shakardarra villages. In this district 30 students have up to the present passed the middle school examination from this institution. The school building lies to the south of the city, and includes a mosque and a room for the use of Mussalman boys who learn Arabic, besides a play ground and a boarding house which was erected in April 1882 at a cost of some Rs. 6,000, and has sleeping accommodation for 33 boarders, besides a large reading room. Gymnastics, cricket and drill have been introduced. There is a school committee consisting of notable Kháns and other leading members of the town.

Statement showing expenditure, number of pupils, and results of examinations for the last five years.

Year.	Expenditure for the year.	No. of Pupils.		Total.	No. of candidates sent up for the middle school examination.	No. passed.
		English Classes.	Vernacular Classes.			
	Rs.					
1878-79 ...	3,439	46	121	167	6	4
1879-80 ...	3,379	36	157	193	...	...
1880-81 ...	3,551	69	224	293	3	3
1881-82 ...	3.812	97	246	343	...	...
1882-83 ...	3,812	146	262	408	8	8

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the control of the Civil Surgeon and in the immediate charge of Hospital Assistants at Kohát, Hangu and Terí. There is also a Police Hospital at Kohát in charge of the Jail Hospital Assistant.

The expenditure on these is as follows :—

Kohát...	Rs.	2,948 a year.
Hangu	„	1,273 „
Terí	„	1,213 „

The other heads of medical expenditure are :—

Civil Surgeon's allowance	Rs.	1,200
Vaccination	„	1,284
Miscellaneous	„	200

The total annual expenditure is Rs. 8,038, of which Rs. 4,686 is met from Provincial and the remainder from District and Municipal Funds.

Sadr Dispensary.

The dispensary is said to have been founded in the year 1862 It is situated on a very prominent position in the city of Kohát, so as to admit of free treatment of in-door and out-door patients. both of the municipal town and its adjacent villages.

The dispensary can hold altogether 21 beds, *viz.*, 13 for male and 8 for female patients. The institution is superintended by a Civil Surgeon, and is in charge of a First Class Hospital Assistant, assisted by a compounder and menials. The following are the figures for each of the past five years :—

Sadr Dispensary.

Year.	Expenditure.	Indoor Patients.		Outdoor Patients.	
		Males.	Females.	Males.	Females.
	Rs.				
1878 ...	2.791	551	52	11.217	1,734
1879 ...	3.210	567	41	9.065	1.498
1880 ...	3,671	401	29	7,521	1,231
1881 ...	3.471	315	38	8,902	1,313
1882 ...	2,864	366	49	9,304	1,630

The people in this part of the country have a religious superstition against the use of English medicines available at the dispensary, but they are now abandoning it, and bring in their patients more freely to the dispensary for treatment than they have hitherto done.

Ecclesiastical.

There is a small church at Kohát capable of seating some 36 persons. There is no resident Chaplain, and the Chaplain and Church Missionary from Peshâwar visit the station at intervals.

Head Quarters of other Departments.

The Assistant Engineer at Kohát has charge of all public buildings and the roads from Kohát to Khushálgarh, Bannu, and Hangu; also of the road to Khairábad as far as Nizámpur, the boat bridge at Khushálgarh and the Peshâwar road to the crest of the Kotal. His immediate superior is the Executive Engineer, Peshâwar Division.

The Post Office is controlled by the Superintendent of Post Offices, Rawalpindi, and the Telegraph by the Superintendent of Telegraphs at Umballa.

SECTION B.—MILITARY AND FRONTIER.

Military garrison.

The garrison of Kohát consists of three regiments of native infantry, half a regiment of cavalry, a mountain battery and a garrison battery for the fort. All these troops belong to the Punjáb Frontier Force. The strength of the garrison on the 1st January 1883 was altogether 2,929.

Military Outposts.

The Kohát and Bannu garrison supply the following detachments for outpost duties :—

	Native Officers.	Stables.	Rifles.
Kohát Fort Garnet at the mouth of the Kohát pass	0	2	21
" Fort Muhammadzai at the mouth of Uhlan pass, the entrance to the Bazoti country...	0	2	21
" Lachi on Bannu road	0	5	0
" Banda on Bannu do.	0	5	0
" Bahadar Khel do.	1	11	34
Bannu Latammar do.	1	10	25

Except in the immediate vicinity of Kohát the troops are not employed on outpost duty for the protection of the border.

Chapter V, B.

Military and Frontier.

Border defence system.

The preceding paragraph gives a list of the posts in the district garrisoned by regular troops. Of these Fort Garnet and Muhammadzai are intended for the protection of Kohát itself, and the remainder all lie along the Kohát-Bannu road. They are intended to guard the communication between these two stations rather than for ordinary purposes of border defence.

Villages expected to defend themselves.

As a general principle the border villages of this district have been supposed capable of defending themselves from the incursions of trans-border tribes. Their inhabitants are Khattaks and Bangashes, men of warlike races, who used to hold their own previous to annexation. Now and then troops have marched into the hills to punish a tribe for lifting cattle and such like offences, but cases in which trans-border tribes have come down in sufficient strength to plunder and burn British villages have been exceedingly rare. No such cases have occurred on the Khattak-Wazírí border, or in Míranzai, or even in the upper part of Samilzai, which is most exposed of all to hostile incursions During the Pass and Jawáki disturbances one or two villages were burned by raiding parties, *viz.*, Darshi Khel and Kammar on the Zíra-Patiála Border, Ghorizai near Gumbat and Jarma near Kohát ; but these were exceptional cases. As a rule the Western Khattak and Bangash villages as far as Kachai and Ushtarzai are quite capable of resisting any ordinary attack without assistance. From Alizai eastwards they are rather protected by fear of the after results to the raiding tribe than by their own capabilities for resisting aggression. The villages along the eastern border are generally badly armed, and in Zíra the population is in addition numerically weak and afraid of the neighbouring Jawákis. In the Khwarra, again, the Khattaks of Kamar Mela are numerous, and, though indifferently armed, quite ready to resist any encroachments on the part of the Hassan Khels.

Border and militia.

In 1878, in accordance with the recommendations of the Border Defence Committee, a scheme of border police was partially introduced along the northern boundary of the district. The border police is under the immediate control of the Deputy Commissioner. The posts are scattered at intervals along the border from Thal to Kohát. It was also proposed to have border police from Kohát along the Jawáki border to the Khwarra, but this part of the scheme has up to the present remained in abeyance, as it was considered unnecessary to entertain them so long as the border continued in a peaceful state. The border police are divided into border police proper and militia. The former are the men of the district who are uniformed and armed by Government. It was intended that the militia should consist of men of trans-border tribes, carrying their own arms and wearing no uniform. The latter are now in a transition state, and are gradually being put on much the same footing as the border police proper both as regards arms and uniform. The border police in the Kohát tahsíl are under the direct management of the Deputy Commissioner. In Lower Míranzai they are under the tahsíldár of Hangu, and in Upper Míranzai they are under Usman Khán. Each division is under the immediate command of a Deputy Inspector.

Military and Frontier.

Strength of the different posts.

The strength of the different posts as sanctioned is as follows :—

Kohát Tahsíl.

Kohát (head quarters) ...	... ...	21 men
Ghamkol (near entrance to Kohát Pass)	... ...	16 "
Uhlan (Bazoti Border) ...	... ...	18 "
Bositang } (Sipaiah Border)	... ...	{ 10 "
Khadizai }		{ 15 "
Marai } Mani Khel and Bar	... ...	{ 16 "
Kachai } Muhammad Khel Border...	...	{ 16 "
	Total	... 112

Lower Míranzai.

Mazrai Darra (Shekhan Border)	... ...	7 men
Shahu Khel (Mishti ")	... ...	18 "
Balyamin (Rabia Khel ")	... ...	9 "
Kahi (Akhel ")	... ...	9 "
	Total	... 43 "

Upper Míranzai.

Nariáb (Akhel Border) ...	... ...	9 men
Darsamánd (Zaimusht Border)	... ...	9 "
Torawari (Ditto)	... ...	9 "
Thal (Kuram-Wazírí Border)	... ...	26 "
Muhammadzai (Ditto)	... ...	25 "
	Total	... 78 "

Besides these the Aimal Chabutra post at the Peshâwar end of the Kohát pass is under the Deputy Commissioner of Kohát. It has a strength of one Deputy Inspector and 35 men.

Total strength of the force with monthly pay.

The total force including Deputy Inspectors amounts to 272 men. The detailed establishment is as follows :—

I—Border Police.

		Pay per mensem.
1 Deputy Inspector	... ...	@ 80 = 80
3 Do.	... ...	" 40 = 120
7 Sergeants	... ...	" 15 = 105
11 Do.	... ...	" 10 = 110
40 Constables	... ...	" 7 = 280
64 Do.	... ...	" 6 = 384
4 Sowars	... ...	" 18 = 72

II—Militia.

1 Sergeant	... ...	@ 10 = 10
6 Constables	... ...	" 7 = 42
115 Do.	... ...	" 6 = 690
20 Sowars	... ...	" 18 = 360
Total	... ... 272 men. Monthly pay...	Rs. 2,253

Bangash and Daulatzai chaukidárs at the Kotal.

In addition to the Border Police a small force is kept up at the Kotal and adjoining towers, consisting of Daulatzai and Bangash chaukidárs paid out of the Kohát pass allowances. There are altogether fourteen Daulatzais and fifteen Bangashes.

Chapter V, B.

Military and Frontier.

Posts on the Jawáki border.

The original scheme comprised the following posts for the north-eastern border :—

		Men.
Tutkai	...	18
Khuza Khel	...	9
Ziarat Shekh Allahadad		9
Ghurizai	...	18
Gandiali	...	18
Kai-Nallah	...	9
Kala Dand	...	9

The men proposed for Ghurizai were afterwards transferred to the Uhlan post. None of the other posts have been entertained. The defence of this part of the border is left entirely to the ordinary police and the villagers, as is also the case along the western Terí border.

Border village levies.

It has also been proposed to introduce a system of arming village levies, but this is still under consideration.

Border passes.

All along the Derájat much interest is taken in the passes leading into Independent Territory. The Derájat districts are level and open, and extend to the foot of the low hills that fringe the main Sulemán range. These low hills are cleft by numerous streams and torrents whose beds form natural highways leading from the plains into the hill country beyond. They do not as a rule lead anywhere in particular, and very few of them are of any trading importance. Still they are marked geographical features ; they all have well known names, anc are generally made over to some tribe, which is responsible for heir safe custody. The Kohát district is disappointing in the matter of passes. It is itself a jumble of hills and valleys very similar to the country on the other side of the border. Rough footpaths across the hills lead from the British valleys on one side to the Adam Khel and Orakzai valleys on the other. The Khwarra and Zíra valleys on the Hassan Khel-Jawáki border, the Shahú Khel valley on the Mishti border, and the Adhmela Dumbaki valleys in Upper Míranzai, gradually lead up into Independent Territory ; and there are also two or three gaps near Togh which lead to Shin Dand and Torki of the Jawákis. With these exceptions the passes on the northern border are tracks crossing over low points in the hills. The Kohát pass is only a track improved into a road. The Uhlan pass is another track leading to the Lower Bazoti settlements. There are no other passes to the west of these of any note, either along the Míranzai or the Terí-Khattak border. As regards the latter, all the country on both sides of the boundary line is a waste of low hills and ravines, with here and there a level valley. The Changostha pass leads from the Latammar Thal into this waste tract, but this ravine is itself the boundary between the Khattaks and Wazírís, and is not therefore a pass leading into Independent Territory.

No system of pass responsibility.

Along with this absence of well-marked passes, there is an absence of any clearly defined system of border responsibility. Each tribe is responsible for stolen property proved to have been taken by any of its members or with their aid and connivance. No tribe admits that it is responsible for raiding parties of other tribes passing through its limits. Such responsibility has not unfrequently to be enforced, but the hill men always protest. They say that their villages are scattered, and that they cannot be expected to guard the numerous foot-paths which pass through their hills. In the Derájat stolen cattle are tracked to the mouth of a pass, after which the tribe in charge is left to recover the property if it can, but must in any

Chapter V, B.

Military and Frontier.

No system of pass responsibility.

case make good the loss. Along the Kohát border the stony nature of the country generally makes tracking difficult or impossible, and even when cattle can be shown to have entered the limits of a particular tribe, it is a question of general justice and expediency how far that tribe shall be held responsible. Many of the tribes are small, and at certain points of the district the boundaries of several of them are so crowded together that even if tribal responsibility existed, it would often be difficult to bring a case home to any tribe in particular.

Relations with Frontier Tribes.

Much information regarding our past relations with the independent tribes bordering our Kohát parties has already been given in Chapter II; the tribes themselves have been briefly noticed in Section B of Chapter III; while the agency through which our relations with them are maintained has been described in the paragraphs upon magisteral agency in Section A of the present chapter. The following fragment was written by Mr. Merk, C.S., with the assistance of information supplied by Captain Mason, R.E. Unfortunately Mr. Merk's deputation upon more important duty connected with the delimitation of the Afghán boundary cut short what would, to judge from his admirable notes on the Pesháwar, Bannu, and other frontiers contributed to the corresponding volumes of this Gazetteer, have been a very complete and valuable account of the matters :—

The Kohát district is bordered by the following tribes, commencing at its eastern extremity and proceeding westwards towards the Kuram valley. First come the Adam Khel Afrídís; next to them the various sections of the great Orakzai tribe. Beyond them again lie the Zaimushts. At the western corner of the district it borders on the Kuram valley, which is inhabited by a mixed population consisting of the Turis as the dominant race and of a subject population of Bangash, who live under the protection of, and amenable to, the directions of the Turis. South of them, where the boundary of the district turns back from Thal, and as far as the commencement of the Bannu district, the settlements of the Darwesh Khel Wazíris flank the border. The Adam Khel are comprised in the following four sections :—

(1) The Galli or Kohát pass Afrídís.
(2) The Jawákis who border principally on the Kohát district.
(3) The Hassan Khel } their villages lie along the southern
(4) The Ashu Khel } frontier of the Pesháwar district.

The history of our dealings with the Adam Khel Afrídís centres almost entirely round the questions connected with the Kohát pass, which runs through the Adam Khel country. It is the direct route from Kohát to Pesháwar, and is a line of great military and commercial importance. Since the construction of the railway, however, from Káwalpindi to Khushálgarh on the one side and from Káwalpindi to Pesháwar on the other, the importance of the Kohát pass route has gradually decreased. The natural base of Kohát has been transferred from Pesháwar to Rawalpindi, and although

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Relations with Frontier Tribes.

trade—especially that in salt—intended for Ningrahar and the countries north of the Kabul river, still finds its way through the Kohát pass, yet the closure of the pass would now no longer cause serious inconvenience as it did before the railways were constructed. At a very early period after the annexation of the Peshávar and Kohát districts troubles commenced in connection with the pass. In the winter of 1849-50 a party of Sappers and Miners were employed in constructing a good road from Kohát to the crest of the pass. In February 1850 they were surprised by a body of Pass Afrídís and were driven back to Kohát. This outrage led to a harrying of the pass villages by an expeditionary force which started from Pesháwar under Sir Charles Napier. The troops swept through the pass and back again with but little opposition. The settlements of the pass Afrídís were destroyed with but little loss, but the tribe continued to maintain an attitude of obstinate hostility. The pass remained closed, and the Government tower at the crest was taken by a sudden attack of a large body of combined Afrídís and Orakzais. These offences were followed by a strict blockade of the pass men accompanied by numerous seizures of numbers of the tribe. Thereupon in September 1850 the Afrídís submitted, and after some time the pass men were re-admitted to their former allowances; but at the same time the Chief of the neighbouring Orakzais was admitted to a share of the responsibilities of the pass, being specially placed in charge of the guard on the crest of the ridge near Kohát. Till 1853 the pass remained open, but the Afrídís regarded with much jealousy the share which the Orakzai Chief held in the pass arrangements, and their ill-feeling culminated in October 1853 when they attacked and expelled the Orakzai post on the crest. The pass was thereupon closed and the Afrídís were blockaded. An endeavour was made to hold the crest of the pass by contingents of the Bangash who are settled in the Kohát valley; but it failed owing to the cowardice of the Bangashes, who fled before the first attack of the Afrídís. After this an arrangement was entered into by which the Bazoti and Sipahi Orakzai and the Jawáki Afrídís agreed to aid the Bangashes in the defence of the Kotal. In the meanwhile the pass Afrídís were suffering from a blockade and gave in their submission. Arrangements were then made to divide the allowances for pass responsibility among the Orakzai, the Jawáki Afrídís and the Galli Afrídís, a small sum also being paid to the Bassi Khel section of the Aka Khel who hold settlements at the Pesháwar end of the pass, and these arrangements have proved fairly suitable and worked satisfactorily as a rule since then. During the temporary closure of the Kohát pass at this time efforts were made to open out routes from Pesháwar to Kohát leading through the Jawáki country. They failed, however, owing to the depredations of the Jawákis, who were also guilty of thieving and plundering in the Pesháwar district. In November 1853 accordingly an expedition left Pesháwar and destroyed the Jawáki villages of Bori in full view of the other sections of the Adam Khel Afrídís, who, however, remained strictly neutral. The punishment was severe, and in February 1854 the men of Bori complied with the demands of Government. From 1853 till 1866 the Kohát pass remained open. In the latter year, owing to internal

Chapter V, B.

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disturbances among the Hassan Khel and the residents of the village of Akhor near the northern mouth of the pass, and to disputes between the Bassi Khel section of the Aka Khel and the Hassan Khel, the pass was closed for about six months till these differences could be adjusted. The Hassan Khel at the same time showed a disposition to give annoyance on the Pesháwar border. Preparations were made to chastise them, on which the Hassan Khel immediately collapsed and gave hostages for future good conduct. The quarrel between the Hassan Khel and Aka Khel was settled on the basis of an increase in their share of the pass allowances, in consideration of which they agreed to surrender their claim to a tract of land called Kalam-Sada lying at the northern end of the pass, which had been the subject of dispute between the Hassan Khel, the Aka Khel, and on the strength of a traditionary title with those Mohmands also who are settled in the south-western corner of the Pesháwar district. There is nothing more to record in respect of the Kohát pass or our relations with the Adam Khel Afrídís till 1876. In that year complications broke out with the pass men, which gradually extended to other sections and led to some years of disquiet and trouble on the Pesháwar and Kohát borders. It was believed that the time had come for taking measures to improve the road through the Kohát pass, which then (as now) was simply a track in the stony and uneven bed of a glen, from the crest of the pass near Kohát to the point where it debouches on to the plain in the Pesháwar district. There were grounds to expect that the Afrídís would offer little or no opposition to the undertaking, which was as much in their own interest as in that of Government. Events, however, falsified anticipations. The Sheraki section of the pass men led the opposition. The Jirga refused to listen to the Government demands; insulted Government messengers; and on the 7th of February 1876 it became necessary to close the pass. Hostilities on the part of the Afrídís at once commenced in the usual manner. Night attacks and raids were made on British territory, cattle were carried off, and towers on the crest of the pass, which were in the charge of Jawáki and Orakzai levies, were burnt on the 16th February. Early in August the Jawákis were punished for their remissness in permitting the tower entrusted to their care to be taken, and in allowing thieves to pass through their territory, by a heavy fine which they paid and remained neutral until the termination of the quarrel. In August 1876, the Hassan Khel and Zakka Khel were also included in the blockade. The Hassan Khel, however, soon became weary of the hostile attitude they had assumed, and consented to the construction of a road through the Hassan Khel section of the pass, the payment of compensation for all offences committed since the commencement of the blockade, and the payment of a suitable fine. In February 1876 their submission was accepted. The collapse of the pass Afrídís soon followed, and in March of the same year they agreed to the improvement of the rocky portion of the road north of the crest of the pass under Government supervision, the surrender of all property belonging to British subjects, and the

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payment of a fine of Rs. 3,000. Since then the pass has remained open. In the summer of 1883, when the duty on salt from the Kohát Mines was raised, the pass men refused to permit salt which had paid the enhanced duty, to go through their pass; at the same time professing to keep it open for other articles of trade. This, however, could not be tolerated, and they were informed that as soon as the passage of salt through the pass was hindered their allowances would be stopped. Thereafter the matter lay in their hands; but that on no account would Government consent to the partial closure of the pass for any commodity or individuals. Opposition to the views of Government immediately disappeared, revealing the weakness of the position taken up by the pass men, and at the present moment, 1888, the traders in salt make use of the pass without let or hindrance. The expedition against the Jawáki Afrídís in 1877-78 is a branch of the Kohát pass complication of the previous year. Its origin was due to the discontent of the Jawákis at an apprehended reduction of their share in the Kohát pass allowances, and at the transfer of the management of their tribe to Nawáb Bahadur Sher Khán, with whom some of the leading Jawáki maliks were at bitter feud. The feeling in the tribe showed itself in a series of attacks upon British territory, the most noticeable of which were an attack on a convoy of mules under military escort on the 20th August 1877, and the surprise of a party of sepoys at Shahkot in the Pesháwar district on the 25th October 1877, in which 14 men were killed and wounded. As a sudden raid conducted by troops of the Kohát garrison on the 30th August 1877 proved of no effect, a combined expedition by columns from Pesháwar and Kohát was undertaken in the winter of 1877-78. The strength of the forces that were employed put all hope of any effective opposition on the part of the Jawákis, as well as of assistance on part of their kinsmen in the Adam Khel, out of the question. The Jawáki country was traversed and mapped from end to end, no serious difficulty was encountered in the course of the expedition except such as arose from the bad roads and worse weather, and after a hostile occupation of their country, which lasted from the 3rd December 1877 to the 23rd January 1878, the tribe submitted, paid a fine of Rs. 5,000 and surrendered some arms. Since then our relations with the Jawákis have been on the whole satisfactory. The numbers of the forces employed in this expedition appears out of all proportion to the resistance that had to be overcome, but there is no doubt that the display of strength was then (*i.e.*, before the Afghán war) a politic measure and served to impress the Adam Khel with the power of Government contributing materially to their good conduct during the war and since. The opening of the Swat Canal has thrown open a large area of hitherto uncultivated country to the hungry clans on the hills, and numbers of the Adam Khel, especially men of the Ashu and Hassan Khel sections, have came down and settled in the Yusufzai plain. At present our relations with the Adam Khel tribe are satisfactory, and in view of the large numbers of men of this tribe who serve in the army and police, who trade in British territory, or who have settled in the Pesháwar and Kohát districts, our connection with

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them is more intimate than with any other frontier tribe of the Peshávar Division.

Next in order westwards after the Adam Khel comes the great Orakzai tribe, said to number 25,000 fighting men. The only quarter where it borders on British territory is the Kohát district, and were this tribe united and capable of joint intelligent action it would be a most formidable factor in the politics of the Kohát frontier. But the tribe is split into a mass of small clans, each of whom pursues its own course; it is divided by far-reaching political and religious differences; many of its sections are located in the recesses of Tirah, whence they emerge only to satisfy their simple wants in the markets of Kohát and Míranzai, and except when an advance up the Kuram valley brings the Orakzai into prominence because they flank and can thus threaten the then line of communication, our relations with them are of comparatively small political importance. The first occasion on which we came into serious contact with this tribe was in 1855, during the course of the Míranzai expedition. The slight punishment which they then received was, however, insufficient to check predatory instincts that had been freely indulged during the confusion prior to the annexation of Kohát and the introduction of a firm and settled government, and in the autumn of the same year the constant raids and robberies of the Rabbia Khel necessitated a small expedition for their punishment. In spite of the very difficult nature of the ground to be traversed, the object of the operations was successfully attained, and for thirteen years there was comparative peace on the Orakzai border. In 1868 complications arose with the Daulatzai section, and more especially with the Bazoti clan thereof. In the spring of that year some skirmishes occurred at the Uhlan pass leading into Bazoti territory between our troops and the Orakzai, which were followed by a blockade. Owing to the insignificance of the tribes and their independence of British territory for their actual wants, the blockade had small effect, till in February 1869 a Bazoti village was destroyed by a sudden attack from Kohát. This shook the confidence of the tribe, and in April they submitted, paying a fine of Rs. 1,200. From 1869 to 1878 our relations with the Orakzai tribe were fairly good; in 1870, 1873 and 1874, different sections paid fines for various acts of misconduct, and till the commencement of the Afghán war the state of the frontier may be said to have been normal. In November 1878 there was much excitement among the Suni clans, and the Alisherzai, Ali Khel Akhel and Mamozai sections committed themselves to various acts of hostility. Retribution was being prepared for them, but intimidated by the rapid success of the Zaimusht expedition in 1879, the Alisherzai and Mamozai made their submission. Subsequently, in 1880, the Ali Khel and Mamozai were guilty of two serious raids upon the line of communication between Kohát and Thal. Various fines were imposed for these acts which, although they did not seriously threaten the line, were still sufficiently annoying and involved expense in the way of protective measures. At the close of the war the total of the outstanding fines amounted to Rs. 15,200, of

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which part has since been realised. The chief difficulties in dealing with the Orakzai lie in the inaccessible nature of their country, the remoteness of their settlements, and independence of British territory for their wants; they cannot be surprised and do not feel a blockade, and last, but perhaps not least, in their being often the tools of the complicated factions and intrigues of those within our border, whose social position and location far from Kohát removes them from immediate supervision and control. Like their neighbours the Afrídís, the majority of the Orakzai are nomads, descending to the warmer valleys and plains near our border and the Kohát pass in winter, and ascending to the cool glens and forests of Tirah in summer. In their customs and manners and their political constitution, their speech and appearance, they differ little from the Afrídís, with whom they have probably a cognate origin. From one point of view they are an interesting race. A few of their clans, notably the Mani Khel, are Shiahs by religion, the other Orakzai being Sunis. It is not improbable that the so-called Shiahs are descendants of followers of the notorious Bajazid, the Pír Roshan or Pír Tarik, who *temp*, Akbar Shah, Emperor of Delhi, preached heretical doctrines (apparently of Yazidi tendencies, involving a community of women and of property) in the Pesháwar valley and Tirah, raised a mighty following and defeated several Mughal armies; not till after his death was the Pesháwar valley cleared of his sect, which gradually disappeared in the hills. It is not impossible that these curious islands of Shiah clans, here and in Kuram, in the midst of a Sunni country are a relic of the Jariki sect, which in antagonism to the surrounding population has adopted Shiah tenets rather than give in to Sunni enemies. There is a standing blood-feud between the Sunni and Shiah Orakzai, which every autumn works up into a war of extermination. The Shiahs can always hold their own in their fastnesses, and after some mutual killing of men the gatherings disperse. This is an annual custom which is, or rather was, much encouraged by the late Mullah Wali Khán of Bagri, the leading Orakzai mullah, partly to gratify his bigotry and partly to enhance his influence and renown among the clansmen. There is no doubt that this civil war weakens the tribe as a whole and exhausts its energy, which may account to some extent for the insignificant value of the Orakzai in border politics in spite of their large numbers and unassailable habitations in the highlands of Tirah.

Next in order to the Orakzai comes the Zaimusht tribe, which marches with the Kohát frontier from Togh in the Míranzai valley to Thal. The Zaimusht inhabit a rough and difficult country, which may be described as a triangle, having its apex at Thal and its base along the rugged Lawaghar range. This tract is traversed by several sterile and rocky-hill ranges and seamed with ravines and defiles. The tribe lives scattered in hamlets that are dotted in the hollows and glens where a little level ground gives space for cultivation. The tribe is said to number 3,500 fighting men. They are Sunni in religion, mountaineers of fine physique and uncouth manners. The tribe is split into two

great factions, corresponding to their geographical position, and the eastern and western Zaimusht have been at feud for the past forty years. For a long time after annexation the tribe gave little trouble, although they were implicated in the hostilities that led to the Míranzai expedition of 1855, in the course of which they came into collision with British troops and suffered a defeat which, till the outbreak of the Afghán war, sufficed to keep them quiet. The general excitement observed among the border clans during the first phase of the war was also noticeable among the Zaimusht, who raided during 1879 with much persistence. The principal offences of which they were guilty were a raid on the Gandior serai in March of that year, the murder of Dr. Smythe in June, an attack on a party of furlough men of the 5th Punjab Infantry, and in September the murder of Lieutenant Kinlock. Hostile operations in Afghánistan for a time delayed the punitive expedition which the Zaimusht so richly deserved. Eventually, on the 8th December, General Tytler with a force of about 3,000 men moved into their territory; it was overrun as rapidly as was possible with the very intricate nature of the country, and on the 14th their stronghold of Zawo, deemed by them impregnable, was taken. Before, however, the objects set before the expedition could be all attained, among them being also the punishment of clans of the Lashkarzai Orakzai who had joined the Zaimusht in misconduct, the condition of affairs at Kabul demanded the recall of the expeditionary force. It reached Thal on the 23rd December. As a matter of fact almost all that the expedition had been required to do was accomplished. The Zaimusht had been thoroughly humbled and punished, the Alisherzai and Mamozai Orakzai made their submission and promised to pay a fine of Rs. 4,000 each, giving hostages for the payment of the amount, and the future safety of the road from Kohát *viá* Thal to Kuram was ensured. Since then the Zaimusht have given no trouble.

It would be beyond the scope of this note to give a brief account of the Kuram valley, its inhabitants and our relations with them, which is perhaps more properly included in a frontier gazetteer.

At Thal the British Frontier line takes a sudden turn to the south and east; the bay of Independent Territory thus formed between the Kohát and Bannu districts is part of the country occupied by the great Wazírí tribe. Clans belonging to the Darwesh Khel section inhabit the lands adjoining the border of the Kohát district, of whom the Kabul Khel are principally concerned with Kohát. It would unduly lengthen the present note to give a general account of the Wazírís which is more suitable in a gazetteer of the Bannu or Dera-Ismail-Khán district. It will be enough here to give a short history of the dealings of the Wazírís with the Kohát district. Our relations with the Kabul Khel during the first few years following upon the annexation of the Punjáb were not satisfactory. Constant raiding occurred, till in 1854 the Wazírís (Kabul Khel) were prohibited from trading at the Salt Mines of Kohát, and seizures of their trading parties were made. The tribe thereon returned all stolen property, and for a time was better

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behaved. In 1855 disputes between our village of Thal and the Kabul Khel led to a demonstration by the Míranzai field force, which brought about a reconciliation of the people of Thal and the Wazírís. No further misconduct occurred till 1857, when a gang of Hati Khel Ahmedzai Wazir (who found refuge with the Kabul Khel) murdered Captain Mecham, R.A. As the Kabul Khel refused to make restitution for this outrage, a force of over 5,000 men was moved against them in the winter of 1859-60; their country was traversed with but little opposition, and the Ahmedzai and the Kabul Khel made their submission. The principal of the murderers of Captain Mecham was surrendered by the tribe and was duly hanged. The next occasion on which friendly relations with the Darwesh were interrupted was in 1869 owing to quarrels of the Turi Khel with Thal; on the arrival of a force from Kohát, however, the tribe immediately submitted and paid a fine of Rs. 2,000. Nothing further occurred till 1874, when the Miami division of the Kabul Khel clan robbed a caravan in British territory. A small force moved out from Kohát, and a speedy settlement was effected. Matters then remained quiet till the outbreak of the Afghán war. A convoy route was then opened direct from Bannu to Thal through the independent territory held by the Darwesh Khel, and for a time the system worked very successfully. In March 1880 however it had to be closed owing to excitement caused by the preaching of a local mullah. The outcome of the fanatical movement was a raid on a Turi caravan near Thal in March 1880; in April a Khattak labour camp on the road near Thál was attacked; in the same month the Chapri post was surprised and Lieut. Wood was killed. Petty raids continued to be made, till in October 1880 a force under General Gordon made a sudden attack from Thâl on the Kabul Khel and Malikshahi Wazírís. The surprise was effectual; a large number of prisoners and cattle were taken, and a fine of Rs. 13,200 was realised from the two sections. A few raids occurred in 1881, but in 1882 a satisfactory settlement was effected, and since then there has been no trouble.

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Information available regarding a portion only of the district.

It will be understood from the account of the administration in Terí given in this Section and in Section A of this Chapter that the complete information available for more ordinary portions of British territory is not forthcoming for the tract in question. Again, the chief available source of information for this Chapter has been Major Hastings' assessment report, which relates only to so much of the Kohát and Hangu tahsíls as were under revision of Regular Settlement, thus excluding the Upper Míranzai and Khwarra tappás. Thus the figures given and statements made in the following pages refer for the most part, except where the contrary is expressly stated, to considerably less than half the district.

Fiscal history of the tract.

As regards the fiscal history of the regularly settled tract up to the introduction of the new Settlement in 1878, Major Hastings writes:—

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Fiscal history of the tract.

"The following statements show, as far as it has been possible to ascertain, the amounts for which tappás Kúz (Lower) Míranzai, Baizai, and Samilzai, were farmed previous to annexation :—

I.—Tappá Kuz Míranzai.

Year.	Amount of jama according to Durani coinage.	Amount of jama according to present coinage.	The recoveries made by farmers.	Name of Farmers.
1826 ...	15,000	10,000	Generally from *abi* land ⅓ produce. Generally from *barani* land ¼ share of produce. From some villages cash.	Ghulam Mohiuddin Khán.
1826-30 ...	20,000	13,333		Khán Bahadar Waisken Sahib and Mullah Sáleh.
1831-41 ...	27,000	18,000		Naib Darweza, Ghulam Rasul Khán, and Khairulla Khán.
1841 ...	30,000	20,000		Ghulam Haidar Khán.
1842 ...	35,000	23,333		Satar, son of Darweza.
1843-48 ...	27,000	18,000		Ghulam Haidar Khán, Saadat Khán, Sirdar Zakiriyá Khán and Yahiya Khán.
Average ...	......	17,111		

II.—The Kohát Tappás.

Hijri year.	Year A. D.	Amount in Durani coinage with its equivalent in Government money.	Tappa Baizai.			Tappa Samilzai.		Total.		
			Recovered directly.	By farmers.	Total.	Recovered directly.	Total.	Recovered directly.	By farmers.	Total.
1259	1842	Durani ...	34,892	47,780	82,672	20,000	20,000	54,892	47,780	1,02,672
		Government money...	23,261	31,853	55,114	13,333	13,333	36,594	31,853	68,447
1260	1843	Durani ...	32,516	60,660	93,176	25,100	25,100	57,616	60,660	1,18,276
		Government money...	21,677	40,440	62,117	16,733	16,733	38,410	40,440	78,850
1261	1844	Durani ...	14,000	66,480	80,480	16,000	16,000	30,000	66,480	96,480
		Government money...	9,333	44,320	53,653	10,667	10,667	20,000	44,320	64,320
1262	1845	Durani ...	45,646	30,122	75,768	16,708	16,708	62,354	30,122	92,476
		Government money...	30,431	20,081	50,512	11,139	11,139	41,570	20,081	61,651
1263	1846	Durani ...	40,605	49,770	90,375	17,172	17,172	57,777	49,770	1,07,547
		Government money...	27,070	33,180	60,250	11,448	11,448	38,518	33,180	71,698
1263	1847	Durani ...	20,476	57,299	77,775	22,892	22,892	43,368	57,299	1,00,667
		Government money...	18,651	38,199	51,850	15,261	15,261	28,912	38,199	67,111
1264	1848	Durani ...	25,699	64,160	89,859	25,135	25,135	50,834	64,160	1,14,994
		Government money...	17,173	42,773	59,946	16,757	16,757	33,929	42,774	76,702
		Average ...	...	...*	56,206	......	13,620	......	......	69,826*

"As regards Shakardarra, its revenue previous to annexation is not ascertainable, because it was held in jagir by Ghulam Mustafa Khán; he recovered Rs. 4 (Ghunda) per house every harvest, the yearly total of which it is impossible to give.

"Tappás Niláb, Khwarra, Zíra and Patiála were also held in jagir by the eastern Khattak Kháns; they recovered a share of the produce and taxes on cattle, houses, and also salt passing through their jagir limits. Towards the end of the Sikh rule, when General Avitabile was Governor of Peshávar, and divided the eastern Khattak jagir between Najaf Khán, the father of Afzal Khán and Jafir Khán, he considered the revenue of Tappá Niláb, including the three villages of Sujánda, Butta and Bagh, now forming part of the Ráwalpindi district, as Rs. 5,000. This of course was merely nominal.

The revenue fixed at the Summary Settlements compared with the revenue of 1876-77

"Since annexation there have been six Summary Settlements, their revenues compared with present revenue will be seen from the subjoined statement."

* The figures in Major Hastings' report are Rs, 56,920 and Rs. 66,969, but there has been a mistake or perhaps a misprint.

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The revenue fixed at the Summary Settlements compared with the revenue of 1876-77.

Year in which Settlement was made.	Names of Officers by whom Settlement was made.	Tahsil Hangu.							Tahsil Kohat.							
		Chakla China Bala.			Chakla Koh-i-Daman.			Total of both Chaklas.	Chakla China Paíyan.			Chaklas Toi I and II.			Total of both Chaklas.	Grand Total.
		Khalsa.	Jagir.	Total.	Khalsa.	Jagir.	Total.		Khalsa.	Inám.	Total.	Khalsa.	Jagir.	Total.		
1849-50	Captain Pollock (now Col. Sir R. Pollock.)	14,299	...	14,299	6,180	778	6,958	21,257	13,985	...	13,985	62,927	...	62,927	76,912	98,169
1850-51	Ditto ditto ...	13,904	...	13,904	6,167	778	6,945	20,849	13,017	...	13,017	59,345	832	60,177	73,194	94,043
1851-52	Captain (now General) Coke ...	12,031	...	12,031	6,168	778	6,946	18,977	12,977	...	12,977	56,599	1,886	58,485	71,462	90,439
1855	Ditto ditto ...	11,117	...	11,117	5,521	778	6,299	17,416	11,210	...	11,210	42,330	1,886	44 216	55,426	72,842
1860	Captain Henderson ...	10,665	539	11,204	5,842	796	6,638	17,842	11,029	...	11,029	42,387	1,986	44,373	55,402	73,244
1863	Captain Shortt ...	10,665	539	11,204	5,842	796	6,638	17,842	11,029	589	11,618	41,737	3,936	45,673	57,291	75,133
	Average ...	...	...	...	...	...	...	19,030	...	...	...	...	...	...	64,948	83,978
	The present revenue for the year 1876-77.	10,428	539	10,967	5,842	796	6,638	17,605	11,018	589	11,607	41,826	4,136	45,962	57,569	75,174

"Taking the averages of the Summary Settlement revenues it will be seen that the present revenue is less. In tappá Kúz (Lower) Míranzai there is a difference of Rs. 1,425. In tappás Baizai and Samilzai the difference is Rs. 7,379.

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The revenue of tappás Shakardarra, Niláb, Zíra and Patiála since the Summary Settlement.

"At annexation tappá Shakardarra was granted in perpetual jagír to Ghulam Mustafa Khán. The revenue by a calculation of Rs. 3-7-10 per plough excluding those held inám or maafi was considered Rs. 1,361. In 1871, on the representation of the jagírdar, owing to the increased number of ploughs, the revenue was considered Rs. 1,658. The jagírdar recovers according to the number of existing ploughs; his income last year by the Dharwai's books was Rs. 1,731.

"The revenue of tappá Niláb with the three villages, which were attached to it after annexation, was considered Rs. 2,178. A reduction of Rs. 303, reducing the revenue to Rs. 1,875, was made when the three villages across the Indus were transferred to, and considered part of, the Ráwalpindi district. The jagírdar recovers a share of the produce, so the revenue is no guide to what is paid by the occupants.

"Zíra and Patiála, till 1854, were under the direct control and management of the Jagírdar Afzal Khán, but owing to his incapacity, the direct management and jagír were resumed, and the revenue fixed at Rs. 1,667. Of this Rs. 259 were khalsa; Rs. 259 jagír to Afzal Khán; Rs. 210 jagír to Murtaza Khán; Rs. 600 revenue of Shekh Allahdad's Ziárat (a village enjoyed free by some Kaka Khels) and Rs. 339 Maliki ináms. In Captain Henderson's time the revenue of the tappá was slightly increased; it is now Rs. 1,813, including khalsa, jagír, maafi, and maliks' cash ináms.

Opinion regarding the present revenue.

"The revenue of the district generally, excluding tappá Baizai, is light and can probably be slightly increased. In Baizai, owing to the faulty distribution of the tappá revenue among villages, and the frequent calls made in all the villages for forced labour, I am of opinion that substantial relief will have to be given in many."

Formation of assessment circles.

The following statement shows the number and names of the chaklas or assessment circles according to tahsíls, in their order of value and the number of villages composing each:—

Name of tahsíl.	No. of assessment circles.	Names in order of value.	No. of villages composing.
Hangu ...	2	1 Chína Bála ...	20
		2 Koh-i-Damán ...	9
Kohát ...	5	1 Chína Payán ...	16
		2 Toi { I Class 20 ... II Class 32 ... }	52
		3 Kinára Darya or Niláb ...	8
		4 Shákardarra ...	3
		5 Kohi ...	14

Major Hastings then describes the several circles:—

Tahsíl Hangu.

"This tahsíl lies to the westwards, and is made up of two main subdivisions known as Kúz (Lower) and Bar (Upper) Míranzai. The watershed line of these two divisions (tappás) passes

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Tahsíl Hangu.

through the Kahi lands. Kahi, owing to the greater portion of its area being in Bar (Upper) Míranzai, has been for assessment purposes included with that tappá. There are only 37 villages in this tahsíl; of these eight villages composing tappá Bar (Upper) Míranzai are under Summary Settlement, and have not been field measured. The total area of that portion measured = 159,338 acres, of which 19,779 acres are cultivated. The portion of unirrigated to irrigated is as 15 to 4."

Chakla China Bála.

Chína Bála, the first and best circle in the district, is composed of 20 villages. It has been called Chakla Chína Bála because it is the upper spring circle; nearly all the irrigated area is dependent on springs, many of which rise in the bed of the Kohát toi. "The main products are wheat, Indian corn, cotton and bájra.

Chakla Koh-i-Damán.

"This is the second circle in this tahsíl; the villages composing it are all situated in the Damán or outskirts of the hills. The land is chiefly unirrigated: there are some *kacha* wells in Togh and Barabbas Khel. In Muhammad Khoja, Balyamin, Togh, and the Samárís, rain water is collected for irrigation purposes by means of *kacha* tanks. The main products are similar to those in Chakla Chína Bála.

Tahsíl Kohát.

"This tahsíl is composed of seven tappás or divisions situated in three separate quarters of the district. Tappás Baizai and Samilzai, which compose the main portion of the tahsíl, are to the north, and are separated from tappás Niláb, Khwarra, Zíra and Patiála, which occupy the north-east quarter, by that strip of the western Khattak country running between the eastern portion of tappá Baizai and the south-west of tappá Patiála. Tappá Shakardarra occupies the south-east corner, and is also cut off from the remainder of the tahsíl by the western Khattak country. The tahsíl is very incompact, but so long as the Terí portion of the district is separate and under the Khattak chief, no better distribution can be recommended. There are 109 villages; the measured area, excluding tappá Khwarra, which has not been regularly measured = 439,407 acres, of this 66,711 acres are cultivated. The irrigated area only = 24,685 acres; the remainder of the cultivated is altogether dependent on rain.

Chakla Chína Paiyán.

"Chakla Chína Paiyán is made up of 16 villages, irrigated generally by springs; but as their position, compared with those in Hangu tahsíl, is lower, the word Paiyán, which expresses that meaning, has been added and will account for the name of 'Chakla China Paiyán.' The chakla is a good one and is the second in the district. Wheat, Indian corn, cotton, rice, bájra and mung are the chief products. There are 52 villages included in Chakla Toi; 33 of them receive their water-supply or a share of it from the Kohát toi, 13 villages receive only spring water. There are six villages whose lands are altogether dependent on rain: they are included with this circle because their position was so mixed up that it was impossible to separate them. In consequence of the majority of villages being affected and dependent on the toi, the chakla has been named Chakla Toi. As, however, it was found that many villages adjoining one another were from natural causes very dissimilar, two classes had to be formed

The first class includes two descriptions of villages—those that receive both spring and toi water, and those that only receive spring water, which is, as a rule, owing to its greater certainty, considered more valuable than toi water, and is 'called Pukhta Pani.' The second class is composed of the villages which have a short supply of spring-water or an uncertain supply of toi water, and those villages whose lands are altogether dependent on rain. Twenty villages have been considered in the first class and 32 villages in the second class. The *baráni* area in the second class is far in excess of the irrigated area.

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Chakla Chína Paiyán.

Chakla Niláb.

"Chakla Niláb, composed of eight villages many of which are situated on the right bank of the Indus, is next in order of value, and has been named after the tappá, in which they are included. There are a few wells; they bear but a small proportion to the *bárani* area. Wheat is the main product.

Chakla Shakardarra.

"This assessment circle, separately formed in consequence of its position, is made up of the division of land known as Shakardarra. It includes 12 different village sites, and two rakhs, one of which belongs to Government. The main products are wheat and bájra. The name Shakardarra* or sugar valley is not an appropriate one; a more accurate one and at the same time descriptive of the place would be 'Sangdarra' or the stony valley.

Chakla Kohi.

"This circle includes all the villages in Tappás Zíra and Patiála. As a large portion of the area is hilly, it has been called Chakla Kohi. The main products are wheat, bájra and til."

Basis of assessment.

The instructions received from Government regarding the principles for assessing were as follows :—

"The general principle of assessment to be followed is, that the Government demand for land-revenue in tappás Baizai, Samilzai, Kúz Míranzai, Shakardarra, Niláb, Zíra, and Patiála, where a first Regular Settlement has been sanctioned, shall not exceed the estimated value of half the net produce of an estate, or, in other words, one-half of the share of the produce of an estate ordinarily receivable by the landlord either in money or kind. Mills will be assessed and reported separately for sanction.

"In tracts and villages adjoining the frontier, or for tribes and families requiring special consideration in connection with frontier administration, the full measure of assessment contemplated by the above rules will be favorably considered by Government, if submitted by the Settlement Officer in accordance with the principle laid down for the Peshawar settlement.

"In tappás Khwarra and Bar Míranzai, where a Summary Settlement only has been sanctioned, the present revenues will be revised on such data as is procurable."

Revenue rates adopted.

The table below shows the revenue rates finally fixed by Major Hastings and sanctioned by the Financial Commissioner. "In the relative values assumed for each class of land, it will be seen that the area irrigated by springs has been considered the most valuable, because there is a greater certainty about the yield. The land irrigated by wells and toi water have been assumed of equal value; the

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* Shakardarra is really a corruption of Shiggadarra, " the vale of sand. " The soil is generally light and sandy.

great uncertainty in the receipt of the toi water being balanced by the expense of working and keeping up a well in working order."

Revenue rates adopted.

	Name of Assessment Circle.	Rates adopted at Settlement.									
		Irrigated from springs.		Irrigated from toi.		Irrigated by wells.					
		Single crop.	Double crop.	Single crop.	Double crop.	Single crop.	Double crop.	Sailábi and Talábi.	Baráni.	Abandoned.	Per plough.
		Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	R. A.	R. A.		Rs. A.
Tahsíl Hangu.	1 Chína Bála ...	3 4	6 8	2 10	5 4	2 8	5 0	0 12	0 5	...	17 0
	2 Koh-i-Dáman	2 10	5 4	2 2	4 4	2 2	4 4	0 12	0 5	...	5 0
Tahsíl Kohát.	3 Chína Paiyán	3 4	6 8	2 10	5 4	...	...	...	0 5	...	18 0
	4 Toi ... I	2 10	5 4	2 2	4 4	...	4 4	...	0 4	...	28 0
	4 Toi ... II	2 4	4 8	1 14	3 12	1 14	3 12	0 8	0 3	...	14 0
	5 Niláb ...	...	...	...	...	3 0	6 0	0 12	0 5	...	5 0
	6 Shakardarra	...	...	...	...	...	...	...	0 6	...	4 0
	7 Kohi ...	1 12	3 8	1 4	2 8	...	3 0	0 8	0 3	...	2 0

Comparison of Settlement estimates with existing revenue.

In the following statement Major Hastings compared the estimates of the Settlement with the existing revenue :—

No.	Name of Tahsíl.	Name of Assessment Circle.	Present revenue.	Produce estimate.	Revenue rate estimate.	Plough estimate.
1	Hangu ...	Chína Bála ...	10,967	16,158	17,093	16,949
2		Koh-i-Damán ...	6,638	7,026	7,038	7,660
		Total ...	17,605	23,184	24,131	24,609
3	Kohát ...	Chína Paiyán ...	11,607	16,027	15,834	16,254
4		Toi ... I ...	19,844	24,641	24,210	23,856
		Toi ... II ...	26,638	31,644	31,794	34,706
5		Niláb ...	1,875	1,926	1,936	2,065
6		Shakardarra ...	1,658	1,907	1,840	1,640
7		Kohi ...	1,813	1,491	1,649	1,332
		Total ...	63,435	77,636	77,263	79,853
		Grand Total ...	81,040	1,00,820	1,01,394	1,05,185

Major Hastings explained, however, that the actual assessment would probably be less than the revenue rate estimate of Rs. 1,01,394.

Results of the Settlement excluding tappás under Summary Settlement.

The aggregate of the new assessments for the whole tract was Rs. 94,776 or somewhat less than the revenue rate estimate of Rs. 1,01,394. From this has to be deducted Rs. 14,753 on account of remission for border service to khalsa villages and Rs. 2,346 for cash ináms, thus leaving Rs. 77,676 against a former jama of Rs. 79,488. There was an increase of about Rs. 3,000 in jagír villages and a decrease of above Rs. 4,800 in khalsa villages.

Tappás under Summary Settlement.

As regards the two tappás under Summary Settlement, in Upper Míranzai no measurements were effected and no detailed record of rights prepared. The lands belonging to one share or *bakhra*

of land were measured in each village, and on this basis an estimate was prepared of the whole cultivation. The data were acknowledged by the Settlement Officer to be very imperfect. The object arrived at was merely to redistribute the former assessment of the tappá without making any serious alteration in the total amount.

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Tappás under Summary Settlement.

The following gives the estimate of the cultivated area :—

Irrigated	3.558	acres.
Baráni	9,218	"
Fallow	1,016	"
Total	13,792	acres.

The former revenue had been—

Khalsa	Rs.	5,252
Inám	"	519
Total	"	5,771

Major Hastings assessed at a total of Rs. 7,010, or Rs. 5,655 khalsa, and Rs. 1,355 inám. After deducting ináms and remissions for border service, the recoverable revenue under the new Settlement is Rs 5,305, which gives an increase of 1 per cent.

The Khwarra tappá.

The villages of the Khwarra tappá up to the present Settlement paid a fixed tirni, aggregating Rs. 584 per annum, distributed on cattle and flocks, and Rs. 116 on three wells. The cultivated lands have now been measured and assessed at Rs. 500, which gives an increase of Rs. 384 on the old well assessment of Rs. 116. The tirni jama has been continued unchanged. The new assessment is Rs. 1,084 altogether against the former jama of Rs. 700. This is distributed among the different villages. There are altogether sixteen villages. Of these fourteen belong to Afzal Khán's old jagír and are held by him and Government on equal shares; the remaining two are separately held by petty jagírdars.

The cultivated area of this tappá is as follows :—

Irrigated	40	acres.
Unirrigated	1,719	"
Fallow	606	"
Total	2,365	acres.

The assessment of 500 falls at 3½ annas an acre. The tirni jama is a grazing tax on the cattle of the Khattak villages of this tappá. It is not an assessment of the jungle lands. The Government continues to retain its grazing rights and grass and wood taxes as heretofore, and the income from these is much more considerable than that from the fixed assessment.

Land-revenue only covers present cultivation.

Trini arrangements open to revision.

A clause has been inserted in the *Darkhwast malguzári* of each village, stating that the land-revenue has been assessed for term of Settlement, but only covers the actual cultivation at time of Settlement. It will be optional with Government to assess lands subsequently broken up. The tirni jama is not fixed for term of Settlement, but can be revised at any time at pleasure of Government.

General results including tappás under Summary Settlement.

The general result of the recent revision of Settlement of the Kohát and Hangu tahsíls is as follows :—

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General result including tappás under Summary Settlement.

1	2	3	4	5	6	7	8	9	10	11	12	13
		Former Assessment.			New Assessment by Settlement.							
					Khalsa.		Jagir.					
Name of Tahsíl.	Name of Tappá.	First Summary Settlement 1849, A.D. or later.	Summary Settlement, 1863.	Average demand for five years before new Settlement, 1873—1877.	Recoverable.	Remission.	Recoverable.	Remission.	Cash Ináms.	Total Revenue.	Assessment on revenue-free plots.	Grand Total.
Kohát	The Kohát tappás (Baizai and Samilzai) ...	75,835	57,042	57,408	47,433	10,561	5,961	649	672	65,266	4,023	69,289
	Patiála and Zíra ...	1,588	1,588	1,588	345	192	911	242	334	2,025	129	2,154
	Khwarra ...	700	700	700	517	...	567	...	...	1,084	119	1,203
	Niláb ...	1,875	1,875	1,875	...	...	2,025	...	...	2,025	449	2,474
	Shakardarra ...	1,511	1,511	1,808	112	...	2,137	...	...	2,250	1,196	3,446
	Total ...	81,509	62,716	63,379	48,408	10,743	11,601	891	1,006	72,650	5,916	78,566
Hangu	Upper Míranzai ...	5,782	5,782	5,782	5,305	1,242	375	88	...	7,910	329	7,339
	Lower " ...	21,718	16,762	16,809	16,293	4,010	1,567	...	1,340	23,210	2,829*	26,039
	Total ...	27,500	22,544	22,591	21,598	5,252	1,942	88	1,340	30,220	3,158*	33,378
	Grand Total ...	1,09,009	85,260	85,970	70,006	15,995	13,544	979	2,346	1,02,870	9,074	1,11,944

Adding Rs. 18,000 for the Terí tahsíl, the total recoverable revenue of the district is Rs. 98,006.

* The assessment of revenue-free plots in the Hangu tahsíl is really Rs. 3,200 and not Rs. 3,158. The mistake is in Lower Míranzai.

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Cesses.

The cesses now taken in Kohát and Hangu are :—

1.	Patwári cess	6-0-0	per cent.
2.	Lambardári „	5-0-0	„
3.	Road „	1-0-0	„
4.	School „	1-0-0	„
5.	Dâk „	0-8-0	„
6.	Patwáris' stationery	0-4-0	„
7.	Local rate cess	8-5-4	„
	Total	22-1-4	„

In Terí the following cesses are taken on the quit rent of Rs. 20,000* recovered from the Nawáb Sir Khwaja Muhammad Khán, K.C.S.I.

Local rates cess at	8-5-4	per cent.
School „ „	1-0-0	„
Road „ „	1-0-0	„

The cesses are levied on the whole nominal revenue, including jagír, frontier remission, cash inám, maafi and mill revenue. In six villages, however, cesses are taken as a special favor only on the recoverable revenue, excluding frontier remission. These villages are Bahadar Kot, Kaluchina, Míri, Banda Abdul Samad and the two Marais. Deducting the frontier remission for these villages, cesses are taken on a jama of Rs. 77,944 in Kohát and of Rs. 33,890 in Hangu or on Rs. 111,834† altogether. Including the Terí tahsíl, the local rates cess is recovered on a total revenue of Rs. 1,31,834.

Total amount realised.

The total amount realized on account of cesses is therefore as follows :—

On whole district including Terí tahsíl.

Local rates cess	@ 8-5-4	Rs.	10,986
Road cess	@ 1-0-0	„	1,318
School cess	@ 1-0-0	„	1,318
In Kohát and Hangu tahsíls only.			
Lambardári	@ 5	Rs.	5,591
Patwáris' cess	@ 6	„	6,710
Dâk cess	@ 8	„	559
Patwáris' stationery	@	„	279
	Total	Rs.	26,761

Miráb cess.

A miráb cess at 1 per cent. is also levied on the revenue of most of the irrigated villages of Lower Míranzai and of the Kohát tappás. The income from this cess supports a miráb on Rs. 25, an assistant miráb on Rs. 10 and four chuprassies on Rs. 5 each.

Remissions of Revenue to Frontier villages for border service.

Border remissions have been extensively allowed in this district. In the Hangu tahsíl remissions have been allowed in 25 out of 37 villages, and in the Kohát tahsíl in 56 out of 109 villages. The amount of these remissions is given in detail for the different tappás in columns 7 and 9 of the statement showing the general result of the settlement at page 158.

* The Nawáb now pays only Rs. 18,000, but cesses are taken as before on Rs. 20,000.

† This is according to the Rent Roll for 1883-84.

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Remissions of Revenue to Frontier villages for border service.

The following statement shows the proportion borne by these remissions to the recoverable jama :—

Tahsíl.	Recoverable.	Remission.	Percentage.
Kohát ...	60,010	11,634	19·3
Hangu ...	23,540	5,340	22·6
Total ...	83,550	16,974	20·3

The proposal to grant light assessments to the border villages of the Kohát district was sanctioned by Punjáb Government in July 1877. These light assessments took the shape of the remission of a portion of the revenue assessed on such villages. It was clearly laid down that these remissions were subject to the obligation of service which was to be strictly enforced. In the event of a village misbehaving the assessment could be at any time raised to the full amount. This proviso was extensively acted on during the Afghán war, when most of the villages in the upper portion of Míranzai lost their remissions for a time (generally a term of five years) as a punishment for not exerting themselves to repel raids.

Two classes of remissions.

Two classes of border remissions have been granted : *First.*—To villages situated on or near the border, for ordinary border service, in repelling local raids, &c. *Second.*—To the lessees of the Crown villages. These villages are not generally on the immediate border, but were held by influential men, who had previously paid at favourable rates. From the position of these villages their holders escape the obligation of ordinary border service, but would be called on to assist in case of any serious emergency. One or two villages owned in proprietary right by influential families have been similarly treated.

Revenue from Mills.

In addition to the land-revenue proper, a certain amount of income is derived by Government from mills. Up to the present Settlement mills had generally been unassessed. Only Rs. 60 had been assessed on six mills in the Hangu tahsíl. Major Hastings fixed rates for the different classes of mills ranging from Rs. 50 for good mills near towns to Re. 1 for small country mills. Major Hastings proposed to release the revenue on mills which had been held free for 20 years, to assess half revenue on mills constructed within the last 20 years, and full revenue on mills constructed within the last seven years. The assessment was to be based on a half or third of the net profits, but not to exceed the maximum rate fixed for the different classes. The mill revenue was to be kept distinct from the land revenue, and new mills were to be assessed and the revenue on disused mills remitted as in ordinary alluvion and diluvion.

There are altogether 172 mills in the district. The full assessment is Rs. 1,621, including that of the six mills before assessed. The assessment is undoubtedly light compared with the income derived by the owners. Mills near towns commonly rent for Rs. 20 or Rs. 30 a month, the cost of repairs being trifling and all other expenses falling on the tenant, so that the rent is nearly all pure profit. As a rule they are held by influential men, and as they had not

hitherto paid anything, it was undesirable to assess them at higher rates.

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Gold-washings on the Indus.

Gold-washing is carried on at several places on the Indus, but to a very insignificant extent. The jagírdár of Niláb used to take Rs. 6-5-6 a tray per annum, and the jagírdár of Shakardarra used to take Rs. 5 a tray and a *másha* of gold in addition. The first paid nothing to Government. The second paid nothing for trays worked on the Shakardarra side, but paid three-fourths of the Rs. 5 on the Rawalpindi side, where only a fourth of the land-revenue is held by him in jagír. There were also gold-washings at Khushálgarh and elsewhere. The revenue from these gold-washings had never been formally granted away by Government, and it has been arranged at the recent Settlement that for the future the fee throughout the district shall be Rs. 6 per annum. In khalsa villages Government will take the whole. In jagír villages Government will take one-fourth and the jagírdár three-fourths. Major Hastings estimated the average yield of gold per tray during the year at 30 tolas. Value Rs. 480, the net profit, however, after deducting expenses, was only about Rs. 30 per tray. During 1882-83 nine trays paid Rs. 40-8 to the jagírdár and Rs. 13-8 to Government.

Revenue administration of the Terí tahsíl.

The amount of revenue realised by the Barakzais and Sikhs from the Kháns of Terí varied greatly. Latterly the Barakzai rulers of Kohát realised about Rs. 40,000 a year. At annexation the lease of the tahsíl was given to Nawáb Sir Khwaja Muhammad Khán for Rs. 31,068. In 1851 certain obnoxious taxes included in the lease were abolished by order of Government, and the amount was lowered to Rs. 25,000. In 1851 it was again lowered to Rs. 20,000. In 1858 the lease was confirmed to the Nawáb and his successors on these terms in perpetuity. A further reduction to Rs. 18,000 was allowed in 1881 for the lifetime of the present Nawáb. The Nawáb, therefore, subject to the payment of this lump sum revenue, has exercised full authority in revenue matters over the whole tahsíl. The tahsil has never been regularly assessed,* and the Nawáb, though to some extent tied down by custom, has taken pretty well what he pleased.

Income derived by the Nawáb.

At annexation Lieutenant Pollock made a sort of inquiry into the revenue affairs of the Terí country. The arrangements made hardly amounted even to a rough summary settlement. He estimated the Nawáb's revenue at Rs. 50,000 or 60,000. Captain Coke, Deputy Commissioner, shortly afterwards estimated it at Rs. 37,706, but the Chief Commissioner was of opinion that the higher estimate was nearer the truth. At present the Nawáb's revenue, after deducting the numerous ináms enjoyed by headmen and others, is probably about Rs. 72,000.

Revenue system in force in the Khwarram and Séní tappás.

The four tappás, Séní, Khwarram, Terí and Barak, into which the Terí tahsíl is divided are described in paragraph 4 of Appendix III to the Settlement Report. "The revenue system in force through the tahsíl varies a great deal. The Séní and Khwarram villages are almost all leased for fixed sums, either to the proprietors as a body or to lambardar lessees. When a village is leased

* The tahsil has since been brought under assessment.

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Revenue system in force in the Khwarram and Séní tappás.

to the proprietors, the latter nearly always divide the demand on *bakhras* or shares. The holdings of the proprietors are supposed to agree with these shares. When there is much inequality, either the excess land is given up or the shares are readjusted, so as to make the revenue agree with possession. Where villages are held by lessees, these take all the old dues, which have come down from the days of Duráni rule. Orders were given soon after annexation for the abolition of certain extra cesses, but these orders remained a dead letter. Commonly the lessee takes a share of the produce—generally a fifth, sometimes a fourth. He also takes in addition so much per plough under one or more different names. The rate per plough varies from Rs. 4 per annum to Rs. 8. Rs. 7 is a common rate. This tax on ploughs comprises an old lump sum payment called *andáz* mentioned by Lieutenant Pollock in his Rough Notes. This *andáz* was often more than the revenue proper. It originated, according to Lieutenant Pollock, in the headman's begging contributions from the zemindars on the plea that the Duránis had demanded an increased revenue from him. The Nawáb sometimes in rare cases takes this *andáz* separately. As a rule it is lumped into revenue, and the lessee in lieu of distributing the exact amount over the village takes instead a fixed sum per plough. The leases granted by the Nawáb are generally for about two years. Three years seems the limit. In bad years remissions are readily granted. The revenue is paid for each harvest by instalments similar to those of our own land-revenue system. The lessees generally pay in their revenue to some banker at Kohát, and it goes to meet the demand of Rs. 20,000 due from the Nawáb to the Government. Occasionally a lessee may be told to pay something in advance out of revenue to shopkeepers or assignees on the Nawáb's account. This system is not much resorted to in these tappás. The lessees and the zemindars in cash-paying villages are generally rather behindhand than beforehand with the revenue. The leases are pitched high and the lessees seem seldom to make much profit. They could not pay so large a revenue if the collections were strictly enforced in bad seasons. The revenue of villages held by lessees has generally been a good deal enhanced from time to time since annexation. When the revenue is paid by the proprietary body the revenue is also liable to enhancement, but changes are not so frequent, and the same revenue is often taken for 15 or 20 years without alteration. In some cases no alteration in the demand has been made since 1851.

Rates of revenue high.

The rates at which the cultivators pay to lessees are often what appear to be high for an unirrigated tract. One-fifth *batai* and Rs. 7 cash per plough are common rates. The lessees, however, say that they generally collect them without difficulty. They, too, allow remissions to the cultivators in bad seasons. These or equivalent rates have been in force since annexation. There are no complaints of over-exaction from any portion of these two tappás. They are fully assessed and the people seem contented. Most of the headmen in these tappás get ináms. Some get very large ináms, in some cases as much as Rs. 400 or Rs. 500 a piece ; but this is for

Inàms to headmen.

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special services. The rate of lambardári ináms seems to average Rs. 10 or 12 per cent. on the revenue, from which they are deducted.

Abstract of revenue demand for these tappás.

The Nawáb's returns for these tappás give the following gross revenue :—

	Rs.	Population.
Séní	15,011	11,073
Khwarram ...	21,042	8,167
Total ...	36,053	19,540

Probably the net realisations after deducting ináms are about Rs. 24,000 for the two together.

Revenue arrangements in the Terí tappá.

The Terí tappá lies round the Nawáb's own head-quarters. In a few villages he takes *batai* direct. The bulk are leased to proprietary communities, who pay on proprietary shares or *bakhras*. Very few of these villages are leased either to lambardárs or to non-proprietary farmers. The western portion of this tappá has always been much exposed to attack from the Wazírís and other trans-border clans. The Mandu Khel villages near Terí pay a fair revenue, though apparently lighter than what is paid in the Séní and Khwarram tappás, but the upper villages towards Dallan are sometimes only nominally assessed. These villages seem all contented except Gurgurri. This is also a border village, and the inhabitants are a fine set of men, but very contumacious. The net revenue from the Terí tappá is said to be about Rs. 12,000 a year. The population is 18,091.

Revenue demand of the Barak tappá.

The revenue arrangements of the Barak tappá are much more confused. Instead of the country being divided into mouzahs with fixed boundaries and assessed with a definite revenue as in Séní and Khwarram, the revenue here is based on *lugais*. The system now in force is the same as it was in the time of Lieutenant Pollock, whose account may be quoted. "In this tappá, Chauntra, the land-revenue appears never to have been fixed according to the produce of the year, but to have been calculated by what the Khattaks called *loogahs*. *Loogah* in Pashtu signifies smoke, and the custom appears to have descended from a very barbarous time, when the ruling power took revenue from any one from whose house smoke issued, it being presumed that, as the owner could cook a dinner, he could afford to pay revenue also. Formerly there are said to have been 1,000 *loogahs* paying Rs. 15 per harvest or Rs. 30 per annum. The *loogahs* have now risen to Rs. 26 (Duráni) per harvest. This rate has been established about four years, but only 483 *loogahs* pay revenue to the *kardars*.* The remaining ones are either taken by the headmen of villages, or have been deserted. In former years the *loogahs* diminished in number occasionally, when a powerful village, such as Bahadar Khel, pretended that a number of its *loogahs* were deserted. If the opportunity chosen was a good one, and the *kardar* felt himself unable to coerce the refractory village,

* By *kardar* Lieut. Pollock meant the lessee for the time being, generally the Khán.

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Revenue demand of the Barak tappá.

he had to content himself with the number of *loogahs* dictated by the villagers. Latammar is an instance in point; one of the largest and most prosperous villages of the district, it pays Rs. 200 per annum. There is a fort at Latammar now garrisoned from Bannu, and the village is perhaps better under control than many of its neighbours, but formerly the *kardar* had little power over it. Its proximity to the Wazírí hills and Thal rendering flight easy on any extra demand being made, unless, which is not improbable, the village could have resisted the *kardar's* soldiers. Akori is one of the principal villages of this tappá and pays Rs. 701 as revenue proper, Rs. 160 as *andáz*, Rs. 84 as camel and sheep and goat tax, and Rs. 160 as miscellaneus cesses, or Rs. 1,105 in all.

The revenue for the tappá.

In the contract paper of the year 1850, the *kardar* rates the Government revenue of the Chauntra tappá at—

	Rs.
	11,321
Add extra taxes...	2,298
Total	13,729

"From this it is clear that the profit of the contractor in this tappá alone is considerable, for 483 *loogahs* at Rs. 26 (Duráni) per season gives Rs. 25,116 Duráni, or Company's Rs. 20,833."

Barak disturbances. Proposed Settlement of the country.

Mention has already been made of the insurrectionary movement among the Baraks that took place towards the close of the Afghán war. Though it originated in other causes, yet eventually the Baraks insisted that they had been driven to rebellion by the oppressive nature of the Nawáb's revenue system. Since the suppression of these disturbances, partly owing to latent discontent and partly to bad seasons, the revenue of the Barak country has been realised with difficulty. A Settlement of the tract has been sanctioned with a view to clearly fixing the Nawáb's revenue demand, and as soon as the schedules of establishment have been approved the work will be taken in hand.

General revenue system in force.

Meanwhile general inquiries have been made regarding the present revenue and the resources of the Barak country. The revenue accounts are so unmethodically kept that it is most difficult to obtain from the Nawáb's officials any exact account of the annual demand. All the arrangements, too, with regard to cash ináms (*birát*) or lands held revenue-free (*inám*) are in almost hopeless confusion. A *birát* is supposed to be a grant of the revenue due on other people's land. An inám is a remission of the revenue on a man's own land. These *birát* grants are often to a great extent nominal, and if a *birát* is resumed it is found in many cases that the actual revenue of the land differs altogether from the professed amount. The Uzd Baraks, especially those towards Bahadar Khel and Latammar, generally live in large villages and own lands in the immediate vicinity. In the rest of the Barak country, the people are scattered about in a multitude of small hamlets and in single homesteads. The lands which have fallen to particular families are often scattered about over wide tracts, and the revenue due on account of a particular *loogah* has often to be collected

General revenue system in force.

from residents of remote villages. The revenue-paying subdivisions corresponding feebly to our mouzahs are generally named after sections of the tribe. A particular section may be recorded as paying revenue on 20 *loogahs*, but on visiting the head-quarters of the section one finds that only a portion of the village lands lie in that neigbourhood. A large portion is mixed up with the lands of other villages lying a long way off. To say, therefore, that a particular village is over-assessed or under-assessed is a work of great difficulty. The *loogah* was originally the tax on a single household, but now a number of families descended from a common ancestor, or persons who have obtained rights by purchase, are generally associated in each *loogah*, and to realize the quota due from each is a most troublesome matter, while it is very difficult to check attempts at over-exaction. The difficulty is increased by the fact that the Nawáb is in the habit of issuing letters to the headman of a village to pay money in advance out of the revenue demand to be allowed for afterwards when the accounts for the harvest are made up. Large numbers of these letters are given frequently for small sums due to baniahs, servants, &c. A system of this sort may act fairly while the parties interested are on good terms and wish to act fairly by one another, but becomes a curse as soon as they begin to quarrel. The settlement of every petty case necessitates a long and tedious inquiry, and in the absence of any exact system of account, the data for any decision are generally unsatisfactory.

Estimate of the Nawáb's present revenue from the Barak tappá.

The Settlement officials divided the whole Barak country into 84 main villages and 186 *bandas* or outlying hamlets, and estimated the Nawáb's revenue as follows :—

I.—*Land-revenue proper.*

	Rs.
Cash	30,061
Batai	1,465
Cash on lands not included under *loogahs* ...	532
Total land-revenue	32,057

II.—*Cesses.*

	Rs.
Marakki or local rates cess	1,233
Jholi or Andaz	4,976
Tírni or cattle tax	1,793
Horse fodder	705
Langar or provisions for the Nawáb's household ...	1,215
Diwan } these are the Nawáb's revenue officials	1,265
Faujdar } these are the Nawáb's revenue officials	1,517
Camel (not a camel tax)	430
Bud (house tax)	2,300
Jat (wool tax)	127
Dhart (weighman's fees)	785
Pesh-Khidmat	168
Total Rs.	16,504
Total of revenue and cesses	48,561

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From this has to be deducted—

					Rs.
Inám	...	...	...	...	5.017
Birát	...	...	...	...	6,417
Birát from cesses		...	...	...	917
		Total Rs.	...	...	12,351
This leaves a net revenue of Rs.			...	...	36,210

General resources of the tract.

The Settlement officials estimated the cultivated area of the Barak tappá at 110,893 acres, nearly all unirrigated, *viz.* :—

Unirrigated ...	...	...	...	110,238	acres.
Irrigated by wells	...	...	...	365	"
Do. by streams	...	...	...	290	"
	Total	...	...	110,893	"
Khalsa area ...	...	...	...	94,509	acres.
Maafi ...	...	..	...	16,384	"

Other statistics are as follows :—

Population by the last Census		...	...	42,167
No. of wells ...	...	...	...	143
No. of ploughs ...	...	...	...	6,448
Detail of cattle—				
Plough-cattle ...	...	...	...	14,939
Kine ...	...	...	...	6,136
Buffaloes ...	...	...	...	164
Camels ...	...	...	...	309
Sheep and goats	...	...	...	18,971

These estimates were prepared after a careful tour through the tappá and inquiries in each village, but are by no means altogether reliable.

The revenue demand in this tappá falls very unequally. The villages about Narri and Kharrak and Upper Chauntra generally are fully assessed. The assessment on Landkamar and the Thal villages is light. The revenue on Latammar is assessed on an old enumeration of houses. These houses, like the *loogahs* elsewhere, do not in any way correspond with the number of existing houses. The annual assessment is Rs. 4 per house, and the demand is very light, considering the large extent of the cultivated area. The truth is that before annexation the Khattaks towards the Bannu-Wazírí border were nearly independent of the Kháns of Terí. Even after annexation they continued rebellious for two or three years, and the Nawáb, when they settled down, had to content himself with a light revenue, which has since by force of prescription been continued almost unaltered up to the present day.

Light assessment of villages on the Bannu-Wazírí border.

Abstract statement of revenue and population.

The population and estimated net revenue derived by the Nawáb for the whole tahsíl are as follows* :—

* For information regarding the Khattaks of the Terí country, see the printed memo. by Lieutenant Pollock, dated April 1850. Also a report on the Barak disturbances made in September 1881.

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Abstract statement of revenue and population.

Name of Tappá.	Population. (1881.)	Net revenue.
Séní	11,373	10,000
Khwarram	8,167	14,000
Terí	18,091	12,000
Barak	42,167	36,210
Total ...	79,798*	72,210

Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each tahsíl as the figures stood in 1881-82.

The amount of land-revenue alienated in this district in *jagírs*, *ináms* and *maafis* is very considerable. Leaving out the Terí tahsíl, which is held by the Khattak Nawáb on an istamrari tenure, the full assessment of the remaining tahsíls is Rs. 1,11,944.

The total amount of each description of grant is as follows :—

Jagírs	Rs.	13,544	
Cash ináms	„	2,346	These are cash ináms deducted from revenue, not those paid direct from the Treasury.
Reza maafis	„	9,074	

Remissions for border service in—

1. Khalsa villages ...	Rs.	15,995
2. Jagír villages ...	„	979
Total Rs. ...		41,938

This is equal to 37 per cent. of the realisable revenue.

Abstract detail of principal jagirs.

Information regarding the principal jagírs will be found in the section on the leading families of the district. The jagír details are often a little intricate, and the nominal value of the jagírs is generally arrived at by adding the value of *reza maafis* and cash *ináms* to the revenue of the villages or part villages actually held in jagír. The following statement shows the jagírs and allowances of the principal families in tabular form :—

* The population of the tahsil as since corrected is 79,987.

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Abstract detail of principal jagírs.

Serial No.	Name of Grantee.	Jagirs and Maafis, For life.	Jagirs and Maafis, In perpetuity.	Cash Allowances. For life.	Cash Allowances. In perpetuity.	Jagírs in other districts.	Total jagírs and allowances.	Remarks.
1	Shahzada Sultan Jan, C. I. E. (para. 230)	...	1,685 *1	...	...	Peshawar. 3,315	5,000	*1. A portion of this has not yet been sanctioned.
2	Rustum Khán Bangash (para. 232)	...	3,400	...	...	...	3,400	*2. 1,200 of this not yet allotted.
3	Ata Khán Bangash (para. 233)	*2 1,300	...	...	...	...	1,300	
4	Muzaffar Khán of Hangu (para 234)	...	1,564	2,460	...	...	4,024	
5	Allahyar Khán of Hangu (para. 234)	...	366	...	400	...	766	
6	K. B. Usman Khán of Hangu (para. 235)	*3 2,400	...	...	...	...	2,400	*3. This jagír has not yet been allotted.
7	Jafir Khán of Niláb (para. 277)	*4 ...	1,714	822	1,222	...	3,758	*4. Jafir Khan has since died. Jagír and pension arrangements under consideration.
8	Ghulam Muhammad Khán Sazri of Makhad and Shakardarra (para. 236) ...	...	2,137	...	1.000	*818	3,955	* Ráwalpindi.
9	Afzal Khán Khatak of Jamal Garhi (para. 239) ..	...	812	822	395	*160	3,629	* Pension Peshâwar District.
10	Biland Khán Khatak of Khushálgarh (para. 240) ..	290	..	...	...	...	290	
11	Ghulam Haidar Khán Kyani (para. 243)	272	...	...	...	...	272	
12	Mian Khels of Kohát (para. 242)	...	1,059	...	...	...	1,059	
13	Mians of Shekh Allahdad (para. 244)	...	300	...	...	...	300	
14	Family of Phul Badshah (para. 245)	172	...	400	...	...	572	
15	Ata Khán of Míri and Nephew (App. I, para 7)	200	...	...	...	...	200	Half of this has been lately resumed on the death of the nephew.
16	Said Ahmed Shah Banuri, son of Mír Mubarak Shah of Bhawalgarh (para. 241) ...	...	200	426	...	...	626	

Introduction of cash assessments into certain jagírs.

The claims of proprietors of jagír villages to cash assessments have not given much trouble in this district.

In Shakardarra the Khán has all along taken in cash. A similar arrangement was in force in Afzal Khán's jagir. Muzaffar Khán of Hangu and Nawáb Bahadar Sher Khán for the most part held lands, which were decided at Settlement to be Crown property, and the cultivators of which had in consequence no claim to a cash Settlement. In the smaller jagírs the jagírdárs generally were either themselves proprietors or held Crown lands. In one village, Mír Ahmad Khel, held by Nawáb Bahadar Sher Khán, the proprietors were given a cash Settlement, and cash Settlements were also introduced into the Niláb jagír held by Jafir Khán. As regards the first, the jagírdár's loss by the change from kind to cash is estimated at Rs. 500. The Nawáb, however, has in the meanwhile died, and it is doubtful whether his successor will be considered entitled to compensation.

In the case of Jafir Khán of Niláb he had not only taken *batai*, but also various extra taxes on ploughs, houses, &c. The cultivators were generally recorded at Settlement as inferior proprietors, and

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Introduction of cash assessments into certain jagírs.

were given a cash assessment, while the extra taxes were abolished. Jafir Khán's income from the jagír was thus reduced from about Rs. 5,000 to about Rs. 2,000. In accordance with the policy followed in Pesháwar and other frontier districts, he has been recommended for compensation estimated at Rs. 2,804 a year. Biland Khán's case has also been recommended for favourable consideration, as a good deal of the revenue of his village of Khawaza Khel has been granted away to the villagers under the name of frontier remission.

Miscellaneous maafis.

There were 117 cases of over 10 acres and 659 cases of less than 10 acres. The total area was 6,674 acres, and the revenue Rs. 6,778. Nearly the whole of these maafis date from pre-annexation days. Some few, among them a number of ináms in Upper Míranzai for mutiny services, have been granted by the British Government. The great bulk of them had never been inquired into at all, and in most cases any comparison of areas was therefore impossible.

Lambárdari maafis and ináms.

There were altogether 112 cases with an area of 2,277 acres and a jama of Rs. 1,086, besides cash ináms aggregating Rs. 934, making Rs. 2,020 in all.

In nearly all these cases it has been recommended that the maafis be upheld for the lives of the holders to be reconsidered at their death. The intention is that they should be permanently continued, but in many cases proposals have been made for the reduction of the number of sharers, which is often unnecessarily large.

Maafis attached to Shrines and Mosques.

There are 31 maafis attached to shrines and 77 attached to mosques. In most cases it has been proposed to continue these maafis for maintenance of these shrines and mosques during pleasure of Government. The area and jama is as follows :—

	Area.	Jama.		
		Land-revenue.	Cash ináms.	Total.
Attached to Shrines	336 acres.	250	...	250
Attached to Mosques	851 "	314	4	318

Maafis to village servants.

A vernacular register of maafis to village servants (*Chakarana*) has been prepared. There were 128 cases with an area of 324 acres and a jama of Rs. 325.

The following orders were passed :—

	Acres.	Jama.
To be continued for term of Settlement ...	313	309
To be resumed at once	11	16
	324	325

Maafis in the Shakardarra jagír.

These maafis have been alluded to in paragraph 3 of Appendix IV to the Settlement Report. Both in Shakardarra and the adjoin-

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Maafis in the Shakardarra jagírs.

ing portion of the Terí tahsíl, maafis are exceedingly numerous. At annexation, when the Shakardarra jagír was confirmed to the Khán of Makhad, no mention was made of these maafis. In 1851 the Khán petitioned that the maliks would not pay their revenue, and an inquiry into the subject was made by Captain Coke. The revenue at that time was assessed by a rate of Rs. 4-8 on ploughs, and the maafis took the form of a total or partial exemption from revenue of so many ploughs. Captain Coke found that 53 ploughs held by the Khán's relations and 75 ploughs held by maliks and their relations were exempt from revenue. There were also 48 ploughs held by religious families known as *dharmarthi*, which paid only eight annas each. After some squabbling the Khán consented that these maafis should be continued. In 1858 he petitioned that as each mafidar died his maafi should be resumed. The Deputy Commissioner Captain Henderson passed an order accordingly to this effect, but the Commissioner directed that a full investigation into each case should first be made, and Captain Graham, the next Deputy Commissioner, put off this investigation till the Settlement. In July 1870, the Khán made another attempt to get immediate orders for the resumption of 73 revenue-free ploughs, the original holders of which had died, but he was unsuccessful. A full investigation was at last made at the recent Settlement. The general principles acted on were as follows: Maafis held by maliks were to be continued to them and their successors, those held by their relations being confirmed for life only. Maafis held by Haidar Khels were to be confirmed for life, and then assessed at half rates. Lands acquired by purchase were to be assessed at once. In changing the original plough maafis to maafis of land, where maafidárs held more than fifteen acres to the plough, the excess was to be resumed. The total number of cases was 77. The area held in maafi was found to be 5,824 acres assessed at Rs. 1,196.

New maafis and ináms.

In October 1882, proposals were submitted for the grant of cash inárns or maafis to several leading lambardárs of the district and to some other persons, who had claims on account of good service rendered to Government by themselves or members of their families. Ináms aggregating Rs. 550 were sanctioned during pleasure of Government in favor of six leading lambardárs of the villages immediately round Kohát. The lambardárs of these villages are commonly known as the Chartappa Maliks. An old maafi, present assessment Rs. 142, was revived in favor of Saíd Kasim of Sherkot, to be reconsidered at his death. The other grants were for life only, *viz.* :—

	Rs.
Malik Bhangi of Darsámand	200
Malik Mahmuti of Nariáb	100
Other Maliks	70
Said Afzal of Hangu as compensation for loss of lease of Barabbas Khel	300
Other ináms	268

The total new ináms and maafis sanctioned aggregated Rs. 1,630.

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Maafis of water mills.

The revenue remitted as finally sanctioned by the Financial Commissioner was as follows :—

For life	...	Rs. 283
For term of Settlement ...	...	" 680
Total	...	Rs. 917

Government lands, forests, &c.

Table No. XVII shows the area and income of Government estates; Table No. XVIII gives figures for forests under the Forest Department; while Table No. XIX shows the area of land acquired by Government for public purposes. A large number of villages in Baizai and Kuz Míranzai were recorded at this Settlement as the property of the Crown. Most of those in Kuz Míranzai are included in the Hangu property.

The Hangu property.

At Settlement, Muzaffar Khán, tahsíldar of Hangu, claimed as Khán the proprietary right in mouzah Hangu and several adjoining villages. He also claimed a variety of rights in almost every village in Lower Míranzai, on the ground that they were attached to the Khánship.

It was ascertained that the Kháns of Hangu, up to Muhammad Azam Khán's time, had always held the farms and had the general management in both Upper and Lower Míranzai, enjoying cash mawajibs and jagirs. During the Barakzai time their position was much altered, and they became mere farmers, being occasionally ousted altogether for a time. Captain Coke gave the lease of Hangu to the Chief Ghulam Haidar Khán. Some of the attached hamlets were also included in his lease. Others were farmed to the cultivators. After Ghulam Haidar's death the lease of Hangu fell into other hands. But in 1855, Muzaffar Khán was made tahsíldar and given the lease of Hangu and of three or four of the attached hamlets, which he held till the Settlement. The position of Muzaffar Khán being that of a farmer, the real Khán being his nephew Allahyar, his claim to proprietary and other rights on the ground that they had always been attached to the Khánship, necessarily fell through. Nor was Allahyar Khán considered to have any claim to these rights. It was decided, therefore, that all the lands including the attached hamlets, in which the occupants were not considered entitled to proprietary rights, should be treated as *Sarkari* or *Crown* lands.

Wherever proprietary rights were allowed, the holder was given a cash Settlement. The remaining lands were recorded as Crown property. The lease of the Crown lands, with the right of collecting the kind rents from the cultivators, was continued to Muzaffar Khán, on condition of paying the recoverable revenue only.

The attached hamlets.

As regards the attached hamlets, Haji Khel, Mardu Khel, Chappar, Sarki Pahla were declared to be Crown property, but were leased to Muzaffar Khán on the same terms as the lands in *Hangu Khás*. Similar arrangements were made for the Malla Khel hamlets of Wrasta, Tamis and Shináwari included in mauzah Hangu. In Kach, Khalífa and Lakhti the proprietary right for special reasons was awarded to

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Muzaffar Khán, who takes rents in kind; in Karsha it was awarded to the sons of Muhammad Amín Khán and in Zanki to Muhammad Afzal Khán. Bagathi is the only Crown hamlet not yet disposed of. The proposal to grant the proprietary right to Usman Khán, son of Muhammad Amín Khán, is now under consideration.

Origin of Government rights in other villages.

As regards Government rights in villages outside the Hangu property, their origin seems to have been as follows: Previous to annexation, owing to the inter-necine wars in which the Bangashes of Kohát were frequently engaged, it sometimes happened that a particular section of the tribe would be driven away or destroyed. Their vacant lands would then be given over by the Khán for the time being to some *ijáradár* (farmer), or he would perhaps arrange for their cultivation direct by tenants. In many cases this state of things resulted in the acquisition of proprietary rights by the holders. There were, however, at annexation, many estates, the holders of which had admittedly no title to the proprietary right or *daftar*, and these became Crown property. The Crown lands of Kharmatu and Bakizai, the two Khwaja Khidars, and other villages belong to this category. Subsequent to annexation Captain Coke, who was always eager to locate new villages in uninhabited lands for protection against robbers, took possession of large tracts here and there and made them over in lease to men like Mubarak Shah and Ghulám Haidar Khán Kyani. To judge from the heavy assessments levied from the first, it would appear that these tracts could not have been waste, but the proprietors lived at a distance, generally at Kohát, and the cultivation was carried on by non-resident tenants. The new lessees were made to found hamlets and locate cultivators, and proprietary rights of all sorts had become so weak and worthless during the latter period of Barakzai rule that no objection seems to have been taken to the alienation of these lands by the old proprietors.

Government rakhs and forest lands.

The Borakka tract near Mír Khewli, a small military grass rakh near Bahadarkot and the Khwarra and Zíra jungles, are the only Government rakh lands in the district.

The Borakka.

The term Borakka was originally applied to the whole of the waste mountain tract lying round the hill of Mír Khweli. A good deal of the Borakka has now been included within the boundaries of the adjoining villages of Ibrahimzai, Surgul, and Samari. The portion now reserved as Government rakh consists of the upper end of the valley lying north of Mír Khewli up to the crest of the surrounding hills, thus including the top of Mír Khewli itself. It contains some capital grazing lands, and the people about Kohát depend on it to a great extent for their supply of grass.

The lower lands in the valley are held in lease under Government by Mián Umr Shah, who has founded a small village. The upper portion is uninhabited in the summer, but in the winter becomes a favorite encamping ground of the Ghalzais and Tiráhis whose kirries fringe the skirts of the hills. The Ghalzais live in camel-hair tents. They leave their families here with their flocks while the men go away with their kafilas of camels for purposes

of trade, generally to the salt mines. The Tiráhis are mostly Malikdin Khels and Tiráh Jawakís. They live in rough huts and sheds which are repaired each year. They own very little cattle except a few pack-oxen and make their livelihood by cutting grass, which they sell at Kohát. The Ghalzais usually number about 150 households. The Tiráhis are not so numerous.

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The Borakka.

The Ghalzais pay a grazing tax of Rs. 5 per 100 sheep and 8 annas for a full grown and 4 annas for a young camel, which is collected through the tahsíldar. A few men are entertained each season for the purpose of levying these dues. Five per cent. on the collections is paid to the Ghalzai maliks.

The average income for the last five years, 1878-79 to 1882-83, has been Rs. 393. No one else pays anything, whether Tiráhis or residents of the district.

The whole area of the Borakka belonging to Government amounts to 17,330 acres, of which 3,025 acres are leased, and the remainder or 14,305 acres retained as rakh.

The Military Grass Rakh.

This is a small tract of 51 acres, which are divided between the cavalry and artillery of the Kohát garrison. The amount of grass obtained from it is insignificant compared with their requirements. The rakh is included within the area of mouzah Khurd. It was probably used as a grass preserve previous to annexation, and seems to have been taken possession of without any claims to compensation being put forward. In 1866 it was measured up and the area was then recorded as 119 jaríbs, which seems subsequently to have slightly decreased.

The Khwarra and Zíra jungles.

An account of the physical features of this tract has already been given in the geographical account of the district. When Afzal Khán was deprived of the management of his jagir in 1854, a Summary Settlement of these tappás was effected. In addition to the land-revenue the villages had to pay a fixed sum as tirni, which covered the grazing of their own cattle. A system was at the same time introduced by which outsiders were made to pay grazing fees, and a tax was levied on fuel cut and charcoal manufactured in these jungles. In 1857 Colonel Edwardes, Commissioner of the Peshάwar Division, drew up a set of conservancy rules. He also arranged that 50 per cent. of the rakh income should go to the maliks of the tract, the remainder being divided half and half between the Government and Afzal Khân in the same way as the ordinary revenue of the jagir. These inám arrangements, however, do not seem to have been acted on, the percentages allowed to the maliks being much reduced and some of them being paid out of the whole income, and some only from the Government half share. The actual division of the income was as follows :—

Government	$36\frac{3}{4}$	per cent.
Afzal Khán	$40\frac{5}{8}$	„
Murtaza Khán (Náib)	$8\frac{1}{8}$	„
Mián Ayán Sháh	2	„
Other Maliks	$12\frac{1}{4}$	„
	100	„

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The Khwarra and Zíra jungles.

There was no forest establishment, the dues being collected by the police. This state of things remained in force till 1867, when Lieutenant Cavagnari, Deputy Commissioner, took up the question and applied for a district conservancy establishment, and also proposed alterations in the distribution of the rakh income. After a long desultory correspondence the Government of India in 1871* finally sanctioned at a monthly cost of Rs. 145 a small establishment which has not since been altered.

Commissariat camels.

The grazing of Commissariat camels was long a subject of dispute. The Commissariat Department expected that these camels should be allowed to graze free of charge, the district officer guaranteeing their safety from hill thieves. Eventually in 1874 it was decided that Commissariat camels should pay a grazing fee of 4 annas a month per camel, and that the chaudhrís should themselves arrange for protecting their camels or else pay an additional fee for the requisite guard. The fee now charged is 4 annas a camel per mensem, *i.e.*, one man on Rs. 5 for every 20 camels, making the total payment 8 annas a month. Half rates are charged for 15 days or less.

Tax on other cattle.

Leaving Commissariat camels, the ordinary grazing rates now charged are as follows :—

Camels	Rs.	2	4	per annum.
Buffaloes and horses	„	2	8	„
Bullocks, &c.	„	1	8	„
Sheep and goats	„	0	2	„

Village residents pay nothing for their cattle beyond the fixed tirn assessed on their villages. These are the rates for outsiders.

Shinwari graziers pay the following special rates for the season of six months :—

1 large camel	Rs.	0	8	
1 small camel	„	5	4	per hundred.
Sheep and goats	„	5	4	„

Tax on firewood, charcoal and grass.

The following rates are charged for firewood, charcoal and grass :—

Charcoal	4	annas a camel load.
Firewood	2	„ „
Grass	4	„ „

Residents of the Khwarra and Zíra villages pay half the above rates. They pay nothing for grass or firewood taken for their own use and not to sell. The charge for an ox load is half that for a camel load.

Division of the income.

As regards the percentages paid from the rakh income it was finally settled in 1873 that instead of a half share of the net receipts Afzal Khán should get a fixed allowance of Rs. 395 a year. This represented his average receipts for nine years up to 1871. The other percentages were simplified and slightly reduced in amount, *viz.* :—

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* No. 370 of 23rd October 1871.

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Division of the income.

Biland Khán (nephew of Murtáza Khán) ...	7 per cent.
Ayán Sháh	2 "
Six selected maliks 1/5	10 "
Lambardárs 1/5	
Zamíndárs 3/5	

The lambardárs and zamíndárs of the Khwarra and Zíra villages divide their four-fifths of the 10 per cent. on a recognised set of shares. The Government now takes the whole receipts, less a fixed payment of Rs. 395 to Afzal Khán and allowances amounting to 19 per cent. The Government has to pay out of the balance the cost of the rakh establishment, which is Rs. 1,740 a year.

Net income from these rakhs.

The following has been the average income from these rakhs since 1858 :—

Name of Year.	Gross income.	Inams, &c.	Establishment.	Net income to Government per annum.	REMARKS.
	Rs.	Rs.	Rs.	Rs.	
1858-59 to 1864-65	1,749	1,106	...	643	
1865-66 to 1870-71	Not pro	curable.			
1872-73 to 1880-81	2,983	1,094	1,740	149	
1881-82 ...	3,597	1,148	1,740	709	The demand for fuel has greatly increased of late owing to the opening up of railways to Pesháwar and Khushálgarh.
1882-83 ...	4,286	1,342	1,740	1,204	

The people of the Khwarra depend for their livelihood mainly on the fuel and charcoal obtained from the rakhs. The neighbouring Hasan Khels are also extensively engaged in this trade.

Question of proprietary rights in these lands.

The question of proprietary rights in these rakh lands was the subject of a lengthy correspondence during the Settlement. When measurements were effected the villagers claimed the whole as their property, dividing it all between the different mauzahs in accordance with what they said were their old boundaries. The Settlement Officer was of opinion that Government could not claim any exclusive right to these jungles, but might take up excess waste in each village. The Settlement Officer also mooted the question of the share of the income to which Afzal Khán was entitled. The Financial Commissioner, Mr. Ouseley, considered that the villagers had no strong claim. Their boundaries were more or less imaginary. The old jagírdárs used to exercise semi-proprietary rights in these jungle tracts, which had now lapsed to Government. The zamíndárs apparently were entitled to nothing more than to graze their cattle, to cut fuel, and to a limited extent to break up land for cultivation. The Punjáb Government decided that the Government and the zamíndárs had joint rights in the waste, which at the time it was undesirable to separate.

Final orders.

The result of the orders finally passed with regard to the jungle lands included within the boundaries of the Khwarra and Zíra villages was as follows :—In the villages of Shekh Allahdad and Khwaza

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Final orders.

Khel the Government renounced all claim to proprietary rights in the waste in favor of the zamíndárs. In all the other villages the following stipulations were inserted in the Settlement administration paper:—

1. With the exception of the lands in the actual possession of the zamíndárs the jungle is the joint property of the zamíndárs and Government. The Government has the right, when it thinks fit, to allot sufficient grazing land to the zamíndárs and to take exclusive possession of the remainder.

2. The zamíndárs have the right to break up new waste without the previous permission of the Deputy Commissioner. New cultivation is to be carefully reported year by year by the patwári, and the Deputy Commissioner will have the power to stop cultivation in parts where it would injuriously affect the Government interests in these jungles. For instance, it is undesirable to have small isolated patches of cultivation in what would otherwise be entirely waste tracts suitable for the formation of rakhs.

3. Lands broken up, but allowed to lie fallow for six years, will again be included in the village waste, the cultivator losing all claim to proprietary right.

The total area of the jungle tracts jointly owned by Government and the zamíndárs is as follows:

Khwarra	...	70,250 acres.
Zíra	...	27,529 "
Total	...	97,779 "

Grazing rights of Wazíris and other trans-border tribes.

A full report on the subject of grazing rights of outsiders was submitted by Major Hastings during the course of the Settlement. This report, with the rest of the correspondence on the subject, will be found in a printed form.

Wazírí tribes that graze in the district.

The tribes to which this correspondence mainly refers are the Khujal Khel and Tázi Khel Wazírís and the Ghalzais. These Wazírí sections belong to the Ahmadzai branch of the tribe, and their homes are some distance from the district. The Kabul Khel Wazírís, who own the country towards Thal and the western portion of the Terí border, encamp during the winter months at Chappari near Dallan, and other places on the border, which the Nawáb of Terí claims to be within his territory. They do not, however, regularly enter the district, but merely hang about its outskirts.

System in force since 1856.

As regards the Khujal Khels and Tázi Khels, the pith of the information traceable in the office regarding their right to graze is as follows: In 1856 Major Henderson, Deputy Commissioner, after making inquiries from Sir Khwaja Muhammad Khán regarding the rates at which he recovered from the Tázi Khels, fixed a rate known as *chel-o-yak, i.e.,* Re. 1 per forty head of the flock on sheep and eight annas per camel as recoverable from the Khujal Khels, and the Khán of Hangu (also tahsíldar) was directed soon after to fix their grazing grounds in order to prevent disputes. Tirni was realised from the Khujal Khels by enumeration at the above rates till 1866, when at their petition it was commuted to a fixed annual

payment of Rs. 700. The Tázi Khels were not supposed to graze in Míranzai, but to go at once to the Terí territory, and the Nawáb as lessee took from them what he thought fit, no part of the collections going to Government. It was found, however, that many of the Tázi Khels followed the Khujal Khels into the Hangu tahsíl. It was accordingly arranged that Tázi Khels grazing in Hangu should pay *chel-o-yak*, at the rates originally fixed for the Khujal Khels, *i.e.*, Re. 1 for forty sheep, the amount to be fixed by an annual enumeration. Nothing was charged on Tázi Khel camels. These arrangements were found in force at Settlement and were then continued without alteration.

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System in force since 1856.

The following payments, in accordance with previous custom, are made out of the Rs. 700 paid by the Khujal Khels.

Lúngís of Rs. 20 each to 5 selected Khujal Khel maliks ...	Rs.	100
Payments to the proprietors of the Míranzai villages in which the Wazírís graze	„	89
Allowance to Kháns of Hangu	„	61*
	Rs.	250
Balance to Government	„	450
Total ...	Rs.	700

The realisations by enumeration from the Tázi Khels from 1867 to 1876 averaged Rs. 76, of which Government took three-fourths and the Khán of Hangu one-fourth, but the Khán realised in addition for himself forty rams valued at Rs. 120 a year, but really worth much more. The realisations from the Tázi Khels since Settlement (1877-1883) average Rs. 52 per annum, of which the Khán continues to take a fourth.

Grazing rights of Wazírís how recorded at Settlement.

The Wazírís were desirous that their right of grazing should be regularly recorded at Settlement. The Settlement Officer was of opinion that in Upper Míranzai the Wazírís had enjoyed grazing rights previous to annexation ; that in Lower Míranzai the privilege had only been exercised since our rule ; but that in both an adverse right must now be considered to have been established. The Financial Commissioner, however, wrote as follows :—

"It would be a mistake, both from a settlement and from a political point of view, to admit that these tribes have an interest in the land over which they usually graze in winter, of the nature of a right of pasturage. In his opinion the servitude, to which the proprietary right of the zamíndárs of British territory in the villages concerned is subject, is a right of Government to allow outsiders to graze over the waste lands of such villages and to collect tirni or grazing dues on account of such grazing."

Mr. Lyall considered that it would be unnecessary to make hard-and-fast rules regarding these grazing customs for term of Settlement, as the Deputy Commissioner and Commissioner would have full power to make from time to time all the necessary arrangements for the exercise of grazing and for its due restraint. In the same

* Muzaffar Khán, 36 ; sons of Muhammad Amín Khán, 25.

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Grazing rights of Wazíris how recorded at Settlement.

way Mr. Lyall considered that the existing arrangement granting a share of the collections to maliks and others should be considered as temporary. The correspondence took place during the time of the Afghán war, when it was considered undesirable to introduce many changes, which were left to a more convenient season.

The Financial Commissioner's views were thoroughly approved of by the Punjáb Government, and entries were accordingly made in the administration papers of the villages affected, acknowledging that Wazíris and Ghalzais, as the case might be, enjoyed rights of grazing during certain seasons under the orders of Government.

Existing custom as regards Wazíri grazing.

The orders regarding Wazíri grazing which were in force when Major Hastings wrote in 1877, and which are still acted on, are as follows: The Wazíris are forbidden to enter the district till 15th November. The object of the order is to keep them out of the district till the kharíf crops have been cut and garnered. This is a difficult order to carry out. As the departure of the Wazíris from their own country depends a good deal on the character of the season, and owing to their feuds with the Túris they find it dangerons, when they have once come down from their hills, to remain on the west bank of Kuram, they generally try to avoid the order, and if excluded from British territory they encamp in the Palosin tract just beyond our border in the boundaries of the Zaimusht villages of Dolragha and Adhmela. The Zaimushts are not eager for their company, but are helpless in the matter, the Wazíris being too strong for them. Even here the Wazíris are liable to be raided on by the Túris, though the district officers have always discouraged raids on this side of the Kuram as likely to disturb the peace of the border, even though they may not occur actually within British territory, and the fact that Dolragha and Adhmela pay *nazzarana* to our Government gives a ground for interference. Palosin is, as its name implies, a waste tract more or less covered with Palosi or "Phula" jungle. It is a good grazing ground. The boundary between the independent Zaimusht territory and Darsamánd runs through Palosin, the greater portion lying within the limits of the latter. Both the Tázi Khel and Khujal Khel Wazíris are entitled to graze in British Palosin for the first ten days after their arrival in the district. The Tázi Khels are then expected to go off to the Terí tahsíl. They like to delay, however, in Míranzai, and many of them, if permitted, would stop there altogether. It has always been their custom to send a jirga to Nawáb Khwája Muhammad Khán to get permission to enter his country. The Khattaks of these parts are as reluctant to receive these Wazíri visitors as the Bangashes of Míranzai, and these formalities are often an excuse for delay, the result being that the Khattaks are relieved at the expense of the Míranzai villages. Major Hastings writes: "The Tázi Khels, whose grazing grounds are in the Khattak hills, should leave Bar Míranzai without delay and reach their grazing ground as soon as possible instead of spending six weeks or more *en route*. They should not even be allowed the option to graze in Bar Míranzai, as their grazing grounds are in the Khattak hills." Again he writes that "Sir Khwaja Muhammad

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Khán should be compelled to take his proper share of the grazing liability." Strict orders have of late years been issued to Usman Khán of Gandiaor to see that these rules are observed.

Khujal Khel and Tázi Khel grazing.

The Khujal Khel Wazírís are allowed to graze in all the villages west of Hangu except Káhi,* and also Ibrahimzai, Raisan, Jabbi and Samrai. There are recognised places where they are expected to encamp. Each village has rakhs or grass preserves which at certain seasons are closed to cattle, and from these the Wazírís are excluded. Elsewhere they graze freely. The Tázi Khels graze in Karbogha and in the north-western portion of the Terí tahsíl. In March both Tázi Khels and Khujal Khels again collect in Palosin, preparatory to leaving the district. They are not allowed to stay later than 31st March. The object is to get them to leave before the rabi crops are sufficiently high to be much damaged by cattle trespass. It is, however, as difficult to get rid of them at the end as it is to keep them out at the beginning of the season.

Estimate of the numbers of these Wazírís and their cattle.

In 1879 Major Plowden, Deputy Commissioner, estimated the number of the Wazírís and their cattle as follows :—

Tribe.	Tents (*kezdis*).	Men.	Camels.	Sheep & Goats.
Khujal Khels ...	600	1,000	300	15,000
Tázi Khels ...	700	1,200	400	20,000
Total ...	1,300	2,200	700	35,000

The Ghalzai grazing

The Ghalzais who visit the district belong to the Malla Khel, Khojak, Taghar and Mandizai sections. They arrive in November and remain till the beginning of the hot season. They come straight down to Lower Míranzai and usually graze in the Borakka, which is a Government rakh, and also in Ibrahimzai, Jabbí, Samari and other neighbouring villages. In Kúz Míranzai they pay Re. 1 for every forty head of sheep, 8 annas for a large and 4 annas for a small camel. The average realisations from the Ghalzais in Kúz Míranzai for the last six years amount to Rs. 300. The Government takes the whole; the Khán of Hangu takes in addition for himself one ram or goat per flock. The average realisations in the Borakka amount to Rs. 393, of which the maliks get 5 per cent.

Shinwari Graziers.

Besides the Wazírís and the Ghalzais the district is visited by bands of Shinwari shepherds. They graze principally in the Khwarra and in Lower Baizai.

Afrídís and Orakzais.

The Afrídí and Orakzai tribes along the border generally graze to some extent within the boundaries of the adjoining British villages on a give-and-take system. In the parts of the district on the roads to or in the neighbourhood of the salt mines, the camels and oxen of Afrídís, Pawindahs and other traders graze freely. As a rule camels are very little interfered with anywhere, and Afrídí camels are taken in the summer months to the Kachai Wám and other parts of the district without being made to pay anything.

* Káhi has always been exempted on the ground of an old blood feud with the Wazírís.

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Orakzais who settle in the district during the winter.

The Ali Khels, and to a less extent some of the other clans of the Western Orakzais, move down into the district during the winter, settling in Western Míranzai and in the Terí Darra. They pay nothing to Government, but generally give Re. 1 and a seer of *ghi* per household to the villagers in whose lands they graze.

Irregular payments from nomad tribes.

The figures above show as far as can be ascertained the regular payments made by these trans-border tribes. A good deal more, however, is no doubt taken from them in the shape of fines and presents. The Khán of Hangu in particular has always tried as far as possible to conceal what he takes. The Wazírís and Ghalzais as outsiders, and objected to by the people of the country, find it to their interest to propitiate him with presents. In the same way such presents are made occasionally to influential maliks. The villagers realise fines for cattle trespassing on the cultivated lands or grass preserves. Every year the difficulties of these nomads increase, and some of the Khujal Khel sections have of late years ceased to visit the district, and have permanently settled down in their own country.

Current settlement.

The settlement now current is sanctioned for a term of 20 years from kharíf 1878, except in 11 villages of the Hangu property, where it runs from kharíf 1881. The results of the Settlement have been discussed above.

The areas upon which the revenue is collected are shown in Table No. XIV, while Table No. XXIX shows the actual revenue for the last 14 years. The statistics given in the following tables throw some light upon the working of the last Settlement. Table No. XXXI.—Balances, remissions, and takavi advances. Table No. XXXII.—Sales and mortgages of land. Tables Nos. XXXIII and XXXIIIA.—Registration.

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Source of Revenue.	1880-81.	1881-82.
Surplus warrant *talabánah* ...	60	172
Málikána or proprietary dues ...	....	977
Other items of miscellaneous land revenue ...	174	75

Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. But these figures refer to the expired Settlement. Full details regarding the Settlement now current will be found in the preceding pages of this section.

CHAPTER VI.

TOWNS AND CANTONMENTS.

Chapter VI.

Towns and Cantonments.

General statistics of towns.

At the Census of 1881 all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule only one place was returned as a town in this district, namely, Kohát itself with a population of 12,268 males, 5,911 females and 18,679 souls.

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table XIX and its Appendix and Table XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

It will be noticed that Table No. V shows places as containing more than 5,000 inhabitants, while only are classed as towns in the above detail. The reason is that many villages were excluded from the list of towns, as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town.

Kohát Town—Population and vital statistics.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown below:—

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ...	1868 ...	14,340	9,778	4,562
	1881 ..	18,179	12,268	5,911
Municipal limits ...	1868 ...	9,130		
	1875 ...	11,043		
	1881 ...	13,490		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The suburbs of Jangal, Pír Khel, Garhí, Mawáz, and Bezádi

Town or Suburb.	Population. 1868.	Population. 1881.
Kohát Town ...	6,064	8,466
Mansúr Khel ...	195	1,527
Garhí Mawáz Khán	1,101	1,520
Pír Khel ...	788	896
Bezádi with Ambarkot	784	885
Bhágnage ...	198	196
Cantonments ...	5,210	4,689
Total ...	14,340	18,179

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Kohát town—Population and vital statistics.

with a population of 5,024, are now included within Municipal limits, from which they appear to have been excluded in 1868. The large increase of population is mainly due to temporary circumstances which have already been described in Section A of Chapter III.

The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881. The annual birth and death rates per mille of population since 1868 are given below, the basis of calculation being in every case the figures of the most recent Census :—

Year.	Birth Rates.			Death Rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ...	...	...	...	...	...	...
1869 ...	...	...	...	...	48	45
1870 ...	...	16	18	18	17	20
1871 ...	14	14	14	14	19	23
1872 ...	11	6	5	38	19	25
1873 ...	9	5	4	14	15	13
1874 ...	25	16	9	19	23	14
1875 ...	34	19	15	32	31	33
1876 ...	16	10	6	18	20	17
1877 ...	12	7	5	12	14	11
1878 ...	10	5	5	20	22	11
1879 ...	6	3	3	37	49	24
1880 ...	21	12	9	33	41	24
1881 ..	26	16	10	29	32	25
Average ...	17	10	7	24	27	22

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Situation of the town of Kohát.

The town of Kohát is situated on the left bank of the Kohát toi at a point where, after running nearly due east for 50 miles, it suddenly takes a turn to the south. The river on the west shaves round the base of the *Bar Raisan* range of hills, which is a continuation of the Samána range, and which terminates here in a two-headed hill overlooking the town. On the east the cantonments of Kohát extend to some low hilly ground connected with the Jawáki hills to the east and with the mountains of the Pass Afrídís to the north. These latter rise at a distance of three or four miles from the town in a steep range which is crossed by the Pesháwar road at a point known as the Kohát Kotal. To the west a rich valley stretches away along the north of the Kohát toi towards Míranzai. To the south of the town there is another rich open tract extending along both sides of the toi for a distance of about seven miles and with a breadth of about five or six.

Character of the town. Its streets and public buildings.

The town proper is built on undulating ground, on a gravelly and rocky soil with good natural drainage. A more awkwardly arranged town it is difficult to imagine. The main bazaar runs east and west from the cantonment gate to the tahsíl gate of the town. Only a narrow strip of the town lies to the north of it, most of which is occupied by the jail, kotwali and a number of private serais. This bazaar is a good straight street. It is paved. The shops along

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Character of the town. Its streets and public buildings.

it are generally mean in appearance. It extends only for half the length of the town, the tahsíl gate where it issues out occupying about the centre of the northern line of circumvallation. The tahsíl buildings consist of the rooms over this gate. The jail is a poor one, half embedded in the town and with an entrance from the outside. It contains room for 133 prisoners only. A new jail, however, is to be built shortly with accommodation for 300 prisoners. The rest of the town south of the bazaar, with the exception of the Shakard and road and the Bannu bazaar, consists of a mass of narrow and tortuous streets, many of them being *cul de sacs.* The town is surrounded by a light wall twelve feet in height, but has no ditch. To the south the town contains numerous gardens within its limits. The district school, a very good institution, is situated here. To the north of these gardens occupying the centre of the town is a low gravelly hill for the most part unenclosed, known as the Sangher. The dispensary is situated here on a high point overlooking the town. Just north of the dispensary is the shrine of Haji Bahadur. It has no architectural pretensions, but is a place of the greatest sanctity. When cases are settled by oath it is often a condition that the oath is to be taken at this shrine.

Water-supply.

The houses in the town are for the most part built of sun-dried bricks with flat roofs. The water-supply is derived mainly from numerous wells. There is a *karez* which passes through part of the town and irrigates some of the gardens, but its water is generally too dirty to drink. When there is water in the toi it is drawn into two or three small channels which pass through the town on their way to villages lower down. The supply in these is very fitful.

History of the town

The town was formerly situated near the springs north of the fort, the present town having been built after annexation. Nothing is accurately known about the date when the first town was founded; it is said, however, to have been built by Daulat Khán, son of Bai Khán, son of Ismail, when the Bangashes, with the aid of the Khattaks who were then settling in Terí, expelled the Orakzais from the Kohát plain. The date of this is given in the Jamaul-Tawarikh as 500 years ago. The Orakzais are said to have occupied some hamlets further west of this site, and the name Kohát is of still older origin. There is a tradition that there were two Rajas, not Muhammadans, named Kohát and Bughmad, before the time of the Orakzais; Kohát built a hamlet behind the present fort and Bughmad under the two-headed hill near where Shahpur stands at present, but there is nothing known for certain on this point. The first collection of houses deserving the name of a town was built by the Bangashes 500 years ago.

Taxation, Trade, &

The town was constituted a third class Municipality in 1873. The Municipal Committee consists of 16 members selected by the Deputy Commissioner and appointed by the Local Government, the Deputy Commissioner as President, the senior Assistant Commissioner, Civil Surgeon, Assistant Engineer, District Superintendent of Police and senior representative of the Educational Department as ex-officio members. The income is chiefly derived from octroi, which reached an abnormal state during the Afghán war, but now

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Taxation, Trade, &c.

amounts to about Rs. 14,000 per annum. During the past ten years the average has been Rs. 15,997.

The villages of Jangal, Pír Khel and Mansúr Khel to the north, Garí Mawáz Khán to the west, and Bezádi to the south are included in the limits of the Municipality. The manufactures of the town are in a primitive state, the chief being *lungis*, sandals or *chaplis*, and rifles which are made in the village of Jangal. But the outturn of the latter is very small, as they have been supplemented by English-made weapons. A more detailed notice of some of the industries of the town will be found in Mr. Kipling's note given in Section C of Chapter IV.

Wheat is exported in good seasons; *ghi* and *gur* are imported from Pesháwar. Men of the trans-border tribes bring down grass and wood from their hills for sale in the town and cantonments, and carry back salt for sale in Pesháwar, Swat and Boner, and to some extent Kabul.

The Fort.

Immediately north of the jail, at a distance of somewhat less than a quarter of a mile is a small fort built by the British Government after annexation on the site of the old Sikh fort. It occupies a mound about seventy feet in height. It is garrisoned by a battery of Garrison Artillery and a detachment of a Native Infantry Regiment. Close to the north-east of the fort are several springs on which the irrigation of the country immediately south-east of Kohát mainly depends. The flow from them varies from fifteen to twenty-five cubic feet per second. Their sources are surrounded by some fine pipal, banian and other trees. The water channels for the most part run along a depression skirting round the town at a distance of 400 yards. Immediately adjoining them is a belt of rich gardens and groves, at first narrow, but widening out to the south where part of this tract is included within station limits.

The Cantonments.

The Kohát cantonments lie for the most part between this belt and the town, which they immediately adjoin. The ground which they occupy is high and stony. They are very crowded. The men's lines and officer's bungalows are jumbled together. It has long been proposed to extend the cantonments, and the matter is now under consideration. Some progress in this direction has been made already, the cavalry lines having in 1872 been removed to the east of the strip of gardens already mentioned. There are no regular civil lines, the cutchery at one end of the station, and the Deputy Commissioner's house, the dak bungalow and the post office at the other being the only buildings not included within Cantonment limits. A few of the bungalows situated in the irrigated tract to the south-east have good gardens; but, as a rule, the station is bare and ugly.

The ordinary garrison consists of three regiments of Native Infantry, three troops of Cavalry, the head-quarters of the Regiment being at Bannu, a Mountain Battery and a Garrison Battery. The Garrison Battery occupies the fort which is situated on high ground north of the city. It was built by Government after annexation. The total strength of the Garrison is shown in the margin.

British Officers.	Artillery.	Cavalry.	Infantry.	Total.
32	253	211	2,412	2,908

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The Cantonments.

There are outposts at Fort Muhammadzai at the entrance to the Bazoti valley, and Fort Garnet at the foot of the Kotal; also at Lachi, Banda and Bahadar Khel. These latter are rather for keeping open communication with Edwardesabad than for purposes of frontier defence. The strength of these outposts is shown in the margin. The troops belong to the Punjáb Frontier Force under the command of the Brigadier-General commanding the force at Abbottabad. The water-supply for Cantonments is obtained from a spring north-west of Cantonments near the fort; the water is good, but quantity is deficient, and has frequently to be supplemented from one of the adjacent springs.

	Cavalry.	Infantry.	Total.
Muhammadzai ...	2	18	20
Fort Garnet ...	2	21	23
Lachi	5	...	5
Banda ...	5	...	5
Bahadar Khel ...	10	35	45
Total ...	24	74	98

Larger villages.

The following notes give some information regarding the head-quarters of tahsíls and the hill station of the district. Some further notices will be found in Section A of Chapter I.

Town of Hangu.

The Míranzai valley above Hangu is on the whole an open, treeless, unirrigated tract, bounded on the north and south by clearly defined ranges of hills a considerable distance apart. Below Hangu the character of the country changes. Springs and streams are more numerous. Most of the land is irrigated and richly cultivated. Trees become more abundant and there are frequent groves and gardens. Hangu itself is a small town of 2,918 inhabitants, of whom 322 are Hindus. It has a police station, a school and a dispensary. There is no tahsíl, the Khán doing the tahsíl work in his own house. There is no octroi. The place is little more than a big village. The gardens round are irrigated from a spring behind the town. There are a number of small villages near Hangu, lying for the most part along the banks of the toi.

The town of Terí.

The town of Terí, which is the head-quarters of the Terí tahsíl, is 34 miles from Kohát. It is situated on the toi of that name four miles to the west of the Bannu-Kohát road. The chief of the Terí Khattaks, Nawáb Sir Khwaja Muhammad Khan, resides here. The place is hardly more than a big village. There is no tahsíl, the Nawáb collecting his own revenue; the only public buildings are the police station, the school and the dispensary. The two latter are on a small scale. The population of Terí is 4,071, of whom 301 are Hindus and the remaining 3,770 are Muhammadans. There is no octroi. There are a few wells round Terí, and between it and the hills to the north there is an open well-cultivated valley. The town is close to the toi and is well situated on a rising ground overlooking the surrounding country.

Hill station of Mír Khweli or Fort Cavagnari.

Mír Khweli, now known as Fort Cavagnari, is the sanatarium of Kohát. It is 4,690 feet high. There is no spring on the top worthy of the name, and the tanks are generally dry, so that want

Chapter VI.

Towns and Cantonments.

Hill station of Mír Khweli or Fort Cavagnari.

of water is a constant trouble. Its distance from the cultivated country makes it difficult also to get supplies. There are four bungalows, of which half are in ruins. The distance from Kohát is only 17 miles, but the road is nearly everywhere stony and for the last few miles the ascent is steep. The hill is covered more or less with the usual growth of wild olive and sanatha. On the south Mír Khweli overlooks the Samári valley, which belongs to the Hangu tahsíl, Mír Khweli itself belongs to Kohát.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

KOHÁT DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	145,419	..	181,540
Cultivated acres ..	..	..	..	160,900	163,015	167,053
Irrigated acres ..	..	..	..	40,108	40,308	40,607
Ditto (from Government works) ..	..	..	..	..	..	..
Assessed Land Revenue, rupees ..	..	..	..	1,75,409	1,05,475	1,08,266
Revenue from land, rupees ..	..	..	..	81,255	96,558	86,959
Gross revenue, rupees ..	..	..	..	1,00,828	2,07,388	1,25,796
Number of kine ..	..	..	..	180,000	73,571	91,532
" sheep and goats ..	..	..	..	100,500	85,971	83,576
" camels ..	..	..	..	1,683	2,106	2,164
Miles of metalled roads ..	..	..	..	} 249	{ ..	..
" unmetalled roads ..	..	..	..		249	242
" Railways ..	..	..	..	..	..	..
Police staff ..	..	..	384	435	476	483
Prisoners convicted ..	299	571	660	1,043	1,112	1,743
Civil suits,—number ..	50	271	435	855	1,041	1,199
" —value in rupees ..	6,118	16,290	19,887	28,309	38,965	38,877
Municipalities,—number ..	..	..	..	..	1	1
" —income in rupees ..	..	..	..	3,661	7,109	19,075
Dispensaries,—number of ..	..	..	..	1	3	3
" —patients ..	..	..	..	6,244	20,135	32,135
Schools,—number of ..	..	..	5	7	5	4
" —scholars ..	..	..	164	226	288	280

NOTE.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rain-gauge station.	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Kohat ..	146	139	91	191	187	184	240	178	244	346	245	349	258	86	148	139	207	198

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
	ANNUAL AVERAGES.			ANNUAL AVERAGES.	
MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.	MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January ..	2	12	September ..	2	19
February ..	3	15	October ..	2	8
March ..	5	22	November ..	1	12
April ..	3	15	December ..	1	7
May ..	2	13	1st October to 1st January ..	4	27
June ..	2	11	1st January to 1st April ..	10	48
July ..	5	38	1st April to 1st October ..	19	129
August ..	4	33	Whole year ..	32	204

NOTE.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.

Blank.

Table No. V, showing the DISTRIBUTION of POPULATION.

1		2	3	4	5
		District	Tahsil. Kohat.	Tahsil. Hangu.	Tahsil. Teri.
Total square miles		2,838	803	419	1,616
Cultivated square miles		261	126	35	100
Culturable square miles		210	146	14	50
Square miles under crops (average 1877 to 1881)		334	107	55	172
Total population		181,540	65,245	36,308	79,987
Urban population		18,179	18,179	..	..
Rural population		163,361	47,066	36,308	79,987
Total population per square mile ..		64	81	87	50
Rural population per square mile ..		58	59	87	50
Towns & Villages.	Over 10,000 souls	1	1	..	..
	5,000 to 10,000	..	..	..	..
	3,000 to 5,000	5	2	2	1
	2,000 to 3,000	6	1	5	..
	1,000 to 2,000	27	10	4	13
	500 to 1,000	53	20	7	26
	Under 500	275	75	18	182
	Total	367	109	36	222
Occupied houses ..	Towns	2,061	2,061	..	..
	Villages	20,381	5,766	3,600	11,015
Unoccupied houses	Towns	434	434	..	..
	Villages	3,808	936	353	2,519
Resident families ..	Towns	3,635	3,635	..	..
	Villages	28,730	9,138	5,734	13,858

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8
			Males per 1,000 of both sexes.		Distribution of Immigrants by Tahsils.		
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Kohat.	Hangu.	Teri.
Rawalpindi ..	2,684	533	775	645	1,805	337	542
Bannu ..	1,343	2,770	696	631	558	79	706
Peshawar ..	2,385	654	743	716	1,582	464	339
N. W. P. and Oudh ..	1,984	..	950	..	634	1,338	12
Afghanistan ..	18,405	..	606	..	8,147	7,358	2,900

Note.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8
	District.			Tahsils.			
	Persons.	Males.	Females.	Kohat.	Kangu.	Teri.	Villages.
Persons ..	181,540	..	..	65,245	36,308	79,987	163,361
Males ..	..	101,369	..	37,249	21,479	42,641	89,101
Females ..	..	..	80,171	27,996	14,829	37,346	74,260
Hindus ..	9,828	7,154	2,674	3,901	3,656	2,271	7,030
Sikhs ..	2,240	1,773	467	1,566	663	11	678
Jains ..	41	19	22	..	..	41	41
Buddhists ..	..	..	..	..	..	..	..
Zoroastrians ..	..	..	..	..	..	..	..
Musalmans ..	169,219	92,221	76,998	59,711	31,846	77,662	155,467
Christians ..	212	202	10	67	143	2	145
Others and unspecified ..	..	..	..	..	..	..	..
European & Eurasian Christians ..	207	197	10	65	141	1	..
Sunnis ..	158,628	86,630	71,998	52,882	28,097	77,649	144,988
Shiahs ..	10,591	5,591	5,000	6,829	3,749	13	10,479
Wahabis ..	..	..	..	..	..	..	..

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5
		Distribution by Tahsils.		
Language.	District.	Kohat.	Hangu.	Teri.
Hindustani	2,209	810	1,387	12
Bagri	3	..	..	3
Panjabi	35,742	24,510	4,529	6,703
Pashtu	142,464	39,241	29,976	73,247
Tibeti	5	..	5	..
Kashmiri	39	20	18	1
Nepalese	66	..	66	..
Persian	493	344	130	19
English	208	65	142	1

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	TOTAL NUMBERS.			MALES, BY RELIGION.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman	
	Total population ..	181,540	101,369	80,171	7,154	1,773	19	92,221	1,000
6	Pathan ..	116,431	63,146	53,285	2	..	..	63,144	640
1	Jat ..	1,470	1,414	56	272	910	..	232	8
2	Rajput ..	1,887	1,637	250	549	36	..	1,052	11
12	Awan ..	16,163	8,699	7,464	..	..	..	8,699	89
65	Baghban ..	1,154	627	527	8	..	..	619	6
17	Shekh ..	4,428	2,490	1,938	..	..	..	2,490	24
3	Brahman ..	882	675	207	604	71	..	..	5
24	Saiyad ..	7,776	4,096	3,680	..	..	..	4,096	43
21	Nai ..	2,202	1,179	1,023	33	12	..	1,134	12
25	Mirasi ..	1,185	662	523	..	..	..	662	9
16	Khatri ..	1,383	1,076	307	987	89	..	..	8
10	Arora ..	5,233	3,035	2,198	2,614	421	..	..	29
104	Paracha ..	878	498	380	..	..	..	498	5
4	Chuhra ..	1,221	752	469	321	4	..	427	7
19	Mochi ..	1,349	736	613	4	..	..	732	7
9	Julaha ..	1,781	995	786	17	..	..	978	10
15	Jhinwar ..	1,080	836	244	480	30	..	326	6
22	Lohar ..	2,374	1,238	1,136	19	3	..	1,216	13
11	Tarkhan ..	3,615	1,908	1,707	50	51	..	1,807	20
13	Kumhar ..	1,186	650	536	20	1	..	629	7
32	Dhobi ..	1,019	582	437	86	1	..	495	6
38	Qassab ..	1,179	612	567	..	..	..	612	6
30	Sunar ..	832	508	324	158	17	..	333	5

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females
5	Chamar	652	498	154
18	Biloch	504	284	220

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		Single.		Married.		Widowed.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	58,869	36,285	37,812	34,013	4,688	9,873
	Hindus	3,337	1,125	3,386	1,180	431	369
	Sikhs	871	165	811	219	91	83
	Jains	12	9	4	6	3	7
	Buddhists	..	..	..	..	..	..
	Musalmans	54,485	34,982	33,575	32,602	4,161	9,414
	Christians	164	4	36	6	2	..
Distribution of every 10,000 souls of each age.	All ages	5,807	4,526	3,730	4,243	463	1,231
	0—10	9,978	9,950	21	49	..	1
	10—15	9,464	7,969	508	1,995	28	36
	15—20	7,560	3,031	2,318	6,711	122	257
	20—25	5,426	870	4,295	8,646	279	484
	25—30	3,651	363	5,916	8,877	433	760
	30—40	1,845	186	7,493	8,398	662	1,416
	40—50	860	166	8,046	6,522	1,094	3,311
	50—60	526	91	7,838	4,635	1,635	5,274
	Over 60	353	67	7,121	2,694	2,525	7,239

Note.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	Total births registered.			Total deaths registered.			Total deaths from		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877	..	..	..	710	481	1,191	..	138	732
1878	..	..	..	931	640	1,571	..	20	1,286
1879	..	..	..	1,841	1,091	2,932	642	87	1,758
1880	1,158	649	1,807	1,561	1,036	2,597	..	246	1,754
1881	1,811	1,179	2,990	1,603	1,160	2,763	8	360	1,785

Note.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total
January	115	80	490	231	325	1,241
February	113	73	299	282	286	1,053
March	82	61	149	170	277	739
April	129	60	104	136	243	672
May	109	77	150	145	168	649
June	92	70	468	183	206	1,019
July	90	60	224	198	150	722
August	124	68	214	157	146	709
September	89	135	240	202	184	850
October	101	209	180	247	228	965
November	70	257	214	317	239	1,097
December	77	421	200	329	311	1,338
Total	1,191	1,571	2,932	2,597	2,763	11,054

Note.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	76	51	446	153	221	947
February ..	86	48	270	185	188	777
March ..	41	43	122	116	180	502
April ..	77	36	79	87	160	439
May ..	62	58	95	91	12	318
June ..	39	50	111	104	141	445
July ..	52	88	83	121	82	376
August ..	81	52	72	93	94	392
September ..	58	112	112	140	114	536
October ..	66	187	117	191	143	704
November ..	51	234	114	235	150	784
December ..	43	377	137	238	191	986
TOTAL ..	732	1,286	1,758	1,754	1,676	7,206

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions .. Total ..	64	22	280	272	133	59	15	2
All religions .. Villages ..	56	20	263	256	121	55	15	1
Hindus ..	1	..	3	7	3	1	..	..
Sikhs ..	..	..	1	3	1	..	..	..
Musalmans ..	63	22	276	262	129	58	15	2

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1	2	3	4	5
	MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions Total ..	1,276	3,592	21	16
All religions Villages ..	901	2,171	7	3
Hindus ..	134	1,613	1	..
Sikhs ..	78	482	2	1
Jains ..	..	7	..	..
Buddhists ..	..	..	..	..
Musalmans ..	1,062	1,299	18	9

1	2	3	4	5
	MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
Christians ..	2	191	..	6
Tahsil Kohat ..	594	1,842	16	16
" Hangu ..	200	994	..	..
" Teri ..	432	756	5	..

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
1868-69 ..	..	40,108	120,792	160,900	132,510	25,430	1,497,760	1,655,700	1,816,600	175,409	1,878
1873-74 ..	..	40,308	122,707	163,015	74,500	33,540	1,545,545	1,653,585	1,816,600	105,475	1,358
1878-79 ..	..	40,607	126,446	167,053	199,705	134,501	1,314,956	1,649,162	1,816,215	133,613	7,017
Tahsil details for 1878-79—											
Tahsil Kohat ..	..	27,578	47,508	75,086	74,500	82,254	287,917	444,671	519,757	79,640	5,299
" Hangu ..	..	8,569	34,407	42,976	..	23,778	288,420	312,198	355,174	33,973	1,718
" Teri ..	..	4,460	44,531	48,991	125,205	28,469	738,619	892,293	941,284	20,000	..

NOTE.—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.

Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	Whole District.				*Tahsil Kohat.*				*Tahsil Hangu.*				*Tahsil Teri.*			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—Estates not being village communities, and paying in common (Zamindari).																
I.—*Paying above 50,000 rupees revenue.* (a). Held by individuals under the law of primogeniture.	1	197	1	776,960	..	..	..	..	..	..	..	..	1	197	1	776,960
IV.—*Paying 1,000 rupees revenue and under.* (b). Held by individuals or families under the ordinary law.	16	16	16	35,630	9	9	9	27,879	7	7	7	7,751	..	..	..	..
Proprietary cultivating village communities.																
B.—*Zamindari* .. Paying the revenue and holding the land in common.	5	5	195	14,883	4	4	177	14,667	1	1	18	216	..	.	..	..
E.—*Mixed or imperfect pattidari or bhayachara.* In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	128	115	16,998	736,708	101	88	7,593	397,994	27	27	9,405	338,714	..	..	..	..
F.—*Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of :—*																
II.—*Lessees*	11	9	1	44,251	9	7	1	41,148	2	2	..	3,101	..	..	..	..
TOTAL ..	161	342	17,211	1,608,432	123	108	7,780	481,688	37	37	9,430	349,782	1	197	1	776,960

NOTE.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9
	District Kohat.		Tahsil Kohat.		Tahsil Hangu.		Tahsil Teri.	
NATURE OF TENURE.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.								
I. Paying rent in cash. (a) Paying the amount of Government revenue only to the proprietors.								
(b) Paying such amount, plus a cash Malikanah								
(c) Paying at stated cash rates per acre								
(d) Paying lump sums (cash) for their holdings								
Total paying rent in cash ..								
II. Paying rent in kind. (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more								
(2) ⅓ produce and less than ½ produce								
(3) ¼ " ⅓ "								
(4) ⅕ " ¼ "								
(b) Paying a stated share of the produce, plus a cash contribution. (1) Share of produce ¼ and more								
(2) " " less than ¼								
(c) Paying a fixed quantity of grain for their holdings, with or without a further cash contribution.								
Total paying rent in kind ..				Blank.				
GRAND TOTAL of Tenants with rights of occupancy ..								
B.—TENANTS HOLDING CONDITIONALLY.								
I. For life								
II. For period on lease. (a) Written								
(b) Not written								
III. Subject to village service and payment of rent								
C.—TENANTS-AT-WILL.								
I. Paying in cash								
II. Paying in kind. (a) ⅓ produce and more								
(b) less than ⅓ produce								
D.—PARTIES HOLDING AND CULTIVATING SERVICE GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.								
I. Sankalap or Dharmarth								
II. Conditional on service								
GRAND TOTAL OF TENURES ..								

NOTE.—This table is taken from Table No. XXXIV of the Revenue Report for 1878-79.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		*Remaining acres.*			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	24	141,088	17,481	47,365	..	1,390	74,852	12,927
Tahsil Kohat ..	14	127,036	12,694	38,100	..	1,390	74,852	..
" Hangu ..	10	14,052	4,787	9,265	..	..	..	..
" Teri ..	..	..	..	..	..	..	..	..

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XIX showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads	436	41,608	312
Canals	..	..	..
State Railways	..	..	..
Guaranteed Railways	..	..	..
Miscellaneous	388	23,146	1,553
Total ..	824	69,754	1,865

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74 ..	102,495	4,710	36,600	400	23,305	12,050	17,070	1,450	840	..	18	..	..	13	239
1874-75 ..	103,897	5,605	40,300	390	21,584	12,380	15,150	1,350	350	..	13	4,556	..	15	534
1875-76 ..	206,234	2,056	94,840	3,140	48,340	9,384	13,569	2,559	6,461	..	3,202	6,327	..	19	493
1876-77 ..	209,947	2,361	97,533	2,213	47,342	13,920	10,014	1,984	6,327	..	3,307	6,396	..	20	599
1877-78 ..	209,947	2,361	97,533	2,213	47,342	13,920	10,014	1,984	6,327	..	3,307	6,396	..	20	599
1878-79 ..	209,947	2,361	97,533	2,213	47,342	13,920	10,014	1,984	6,327	..	3,307	6,396	..	20	599
1879-80 ..	251,527	6,377	99,561	3,539	57,628	24,897	19,991	1,555	779	..	2,730	13,174	..	20	701
1880-81 ..	251,527	6,377	99,561	3,539	57,628	24,897	19,991	1,555	779	..	2,730	13,174	..	20	701
1881-82 ..	145,845	4,201	48,950	287	35,581	18,991	18,765	5,860	2,715	..	4	2,822	..	13	278
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
Kohat ..	68,477	1,757	26,767	1,176	17,310	6,595	6,828	477	179	..	5	2,942	..	18	354
Hangu ..	35,032	1,150	10,910	70	5,880	8,372	249	..	14	..	..	2,554	..	..	98
Teri ..	113,250	1,428	50,951	1,112	25,914	3,959	8,678	2,111	3,192	..	2,411	2,897	..	..	124
TOTAL ..	213,758	4,336	88,628	2,357	49,104	18,925	15,755	2,588	3,386	..	2,416	8,392	..	18	575

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	35	0	0	2,240
		Minimum	23	5	3	
Indigo		Maximum	..	..	..	..
		Minimum	..	..	..	
Cotton		Maximum	10	0	0	162
		Minimum	5	0	0	
Sugar		Maximum	180	0	0	..
		Minimum	144	0	0	
Opium		Maximum	..	..	..	..
		Minimum	..	..	..	
Tobacco		Maximum	17	8	0	..
		Minimum	..	..	..	
Wheat	Irrigated	Maximum	18	0	0	691
		Minimum	18	0	0	
	Unirrigated	Maximum	3	0	0	
		Minimum	3	0	0	
Inferior grains	Irrigated	Maximum	10	0	0	80
		Minimum	10	0	0	
	Unirrigated	Maximum	2	0	0	
		Minimum	2	0	0	
Oil seeds	Irrigated	Maximum	6	0	0	231
		Minimum	4	8	0	
	Unirrigated	Maximum	1	14	0	
		Minimum	..	..	..	
Fibres	Irrigated	Maximum	..	..	..	..
		Minimum	..	..	..	
	Unirrigated	Maximum	..	..	..	
		Minimum	..	..	..	
Gram		..	..	..	..	663
Barley		..	..	..	..	760
Bajra		..	..	..	..	308
Jawar		..	..	..	..	..
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79.		
	1868-69	1873-74	1878-79	Kohat.	Hangu.	Teri.
Cows and bullocks	180,000	73,571	91,532	36,878	22,090	32,564
Horses	1,036	946	1,022	420	232	370
Ponies	71	108	176	33	58	85
Donkeys	5,796	5,226	3,464	1,763	576	1,125
Sheep and goats	100,500	85,971	83,576	58,507	10,860	14,209
Pigs	..	..	..	..	..	..
Camels	1,683	2,106	2,164	1,661	69	434
Carts	7	10	10	10	..	..
Ploughs	19,700	20,350	21,166	6,023	3,729	11,414
Boats	7	7	24	24	..	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age.			Number.	Nature of occupations.	Males above 15 years of age.		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population ..	9,603	51,585	61,188	17	Agricultural labourers ..	11	290	301
2	Occupation specified ..	8,456	48,576	57,032	18	Pastoral ..	28	637	665
3	Agricultural, whether simple or combined.	1,844	29,804	30,648	19	Cooks and other servants ..	423	485	908
4	Civil administration ..	653	2,257	2,910	20	Water-carriers ..	122	129	251
5	Army ..	2,429	2,505	4,934	21	Sweepers and scavengers ..	160	209	369
6	Religion ..	137	883	1,020	22	Workers in reed, cane, leaves, straw, &c.	184	1,359	1,543
7	Barbers ..	87	611	698	23	Workers in leather ..	95	377	472
8	Other professions ..	47	124	171	24	Boot-makers ..	..	18	18
9	Money-lenders, general traders, pedlars, &c.	155	748	903	25	Workers in wool and pashm	..	13	13
10	Dealers in grain and flour ..	284	998	1,282	26	" " silk ..	3	1	4
11	Corn-grinders, parchers, &c.	132	77	209	27	" " cotton ..	129	1,086	1,215
12	Confectioners, green-grocers, &c.	191	168	359	28	" " wood ..	68	481	549
13	Carriers and boatmen ..	58	739	797	29	Potters ..	33	197	230
14	Landowners ..	865	20,891	21,756	30	Workers and dealers in gold and silver.	48	208	256
15	Tenants ..	387	7,307	7,694	31	Workers in iron ..	29	439	468
16	Joint-cultivators ..	..	..	..	32	General labourers ..	618	2,410	3,028
					33	Beggars, faqirs, and the like	397	1,080	1,477

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

*1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	*Buildings.	Dyeing & manufacturing of dyes.
Number of mills and large factories	..	..	..	..	2	..	..	..	..	..
Number of private looms or small works.	..	392	42	..	..	..	138	4	..	39
Number of workmen in large works — Male ..	..	..	..	..	54	..	..	..	..	..
Number of workmen in large works — Female ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	..	392	42	..	..	247	138	16	34	39
Value of plant in large works ..	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	..	1,39,552	18,480	..	2,973	27,170	15,318	8,640	6,120	9,360

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	..	2
Number of private looms or small works.	169	73	15	..	5	44	445	1,366
Number of workmen in large works — Male ..	..	..	..	..	..	..	..	54
Number of workmen in large works — Female ..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	169	73	15	..	13	44	445	1,667
Value of plant in large works ..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	30,420	8,760	7,125	..	694	10,120	53,400	3,58,132

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.		PRINCIPAL MERCHANDISE CARRIED.	*Average duration of Voyage in days.*		Distance in miles.
From	To		Summer or floods.	Winter or low water.	
Attock ..	Sakkar ..	Ghi, Snuff, hand fans, rice, vinegar, baskets.	20	45	550

NOTE.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	NUMBER OF SEERS AND CHITANKS PER RUPEE.																													
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	13	6	17	12	14	1	..	..	17	14	17	8	7	1	9	13	..	..	2	8	2	..	2	..	214	2	5	6	95	3
1862-63 ..	22	6	40	10	29	6	..	..	32	1	31	10	5	15	9	15	..	..	2	6	2	3	1	15	214	2	3	4	95	3
1863-64 ..	29	14	64	6	38	8	..	..	52	1	49	12	5	15	18	14	..	..	1	9	2	3	1	15	202	4	3	15	95	3
1864-65 ..	30	11	17	3	32	11	..	..	51	15	42	..	5	15	14	14	..	..	1	3	2	3	2	..	209	10	4	2	95	3
1865-66 ..	32	5	47	9	23	10	..	..	60	9	40	12	5	15	13	9	..	..	1	2	2	1	1	6	209	10	4	12	95	3
1866-67 ..	21	13	34	3	20	9	..	..	31	11	32	4	5	15	14	8	..	..	2	1	2	7	1	7	202	4	3	7	95	3
1867-68 ..	16	3	36	15	20	5	..	..	28	1	26	9	6	7	14	5	..	..	2	1	2	2	1	7	150	11	5	1	95	3
1868-69 ..	15	4	31	3	12	1	..	..	20	12	20	8	6	7	8	14	..	..	1	15	1	14	1	7	155	7	4	3	95	3
1869-70 ..	14	5	25	4	10	1	..	..	32	8	19	7	4	15	8	11	..	..	2	..	2	..	1	5	147	11	4	12	95	3
1870-71 ..	14	14	25	11	11	12	..	..	33	9	21	5	4	5	11	13	..	..	1	12	2	..	1	6	154	10	4	6	95	3
1871-72 ..	12	4	15	..	13	..	19	..	..	..	19	..	4	8	12	..	7	..	1	14	1	12	1	5	160	..	4	..	..	..
1872-73 ..	18	8	34	7	19	2	25	8	..	..	22	12	5	2	14	1	7	11	2	4	2	4	1	8	153	..	5	2	102	..
1873-74 ..	21	1	44	10	33	2	33	2	..	..	35	3	6	6	14	1	10	3	2	1	2	9	1	15	178	..	6	6	102	..
1874-75 ..	31	4	63	12	44	4	37	..	..	..	45	14	6	6	12	12	12	12	2	9	2	14	1	15	153	..	6	6	102	..
1875-76 ..	29	5	44	10	30	10	40	13	..	..	46	11	7	10	15	5	20	6	2	7	3	..	2	..	153	..	5	12	102	..
1876-77 ..	38	4	58	10	37	..	51	..	..	..	61	10	6	6	10	3	12	12	2	..	2	11	1	12	127	8	5	2	102	..
1877-78 ..	20	6	29	4	16	9	30	10	..	..	30	10	6	6	8	15	12	12	2	..	2	6	1	9	102	..	6	6	102	..
1878-79 ..	12	2	21	11	10	3	15	5	..	..	16	9	4	7	6	11	7	..	2	..	2	4	1	4	80	..	5	12	102	..
1879-80 ..	7	..	7	10	6	11	8	4	..	..	8	4	3	2	5	2	5	..	2	8	1	12	1	2	51	..	3	2	51	..
1880-81 ..	8	9	11	7	9	14	12	12	..	..	12	2	3	13	10	3	10	4	2	8	1	14	1	2	63	12	2	8	51	..
1881-82 ..	14	..	29	5	21	10	21	10	..	..	19	2	4	12	12	2	12	12	2	6	2	3	1	4	44	..	5	1	51	..

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMELS PER DAY		DONKEYS PER SCORE PER DAY.		BOATS PER DAY.	
	Skilled.		Unskilled.									
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. A. P.		Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.	
1868-69 ..	0 8 0		0 3 0	0 2 0	1 12 0		0 3 6		8 12 0		1 0 0	
1873-74 ..	0 12 0	0 6 0	0 5 0	0 2 0	2 0 0		0 7 6		3 12 0		6 0 0	5 0 0
1878-79 ..	1 4 0	0 8 0	0 6 0	0 3 0	5 0 0	2 0 0	0 8 0	0 6 0	5 0 0	3 12 0	6 0 0	5 0 0
1879-80 ..	1 4 0	0 8 0	0 6 0	0 3 0	5 0 0	2 0 0	0 8 0	0 6 0	5 0 0	3 12 0	6 0 0	5 0 0
1880-81 ..	1 4 0	0 8 0	0 6 0	0 3 0	5 0 0	2 0 0	0 8 0	0 6 0	5 0 0	3 12 0	6 0 0	5 0 0
1881-82 ..	1 4 0	0 8 0	0 6 0	0 3 0	5 0 0	2 0 0	0 8 0	0 6 0	5 0 0	3 12 0	6 0 0	5 0 0

NOTE.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	EXCISE.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	81,256	3,256	..	..	4,428	3,231	7,852	1,00,022
1869-70	90,288	3,236	..	..	5,168	4,105	8,533	1,11,320
1870-71	85,224	3,229	..	..	5,059	3,960	8,798	1,06,270
1871-72	90,280	3,269	..	6,844	5,023	4,049	7,394	1,16,809
1872-73	86,867	2,604	..	6,430	4,555	3,800	7,436	1,10,642
1873-74	92,252	2,741	..	6,713	4,405	3,084	17,024	1,26,219
1874-75	85,333	5,130	..	6,732	4,899	3,324	7,791	1,13,214
1875-76	89,078	5,157	..	6,746	5,448	3,116	9,024	1,18,569
1876-77	90,692	5,686	..	6,049	5,661	4,077	10,337	1,23,409
1877-78	86,015	3,155	..	6,416	7,816	5,465	9,580	1,18,447
1878-79	86,959	3,137	..	8,059	7,450	5,280	11,662	1,23,347
1879-80	69,363	7,658	..	10,273	12,074	9,692	16,083	1,25,163
1880-81	98,576	2,697	..	8,753	13,950	10,720	23,775	1,58,471
1881-82	78,505	8,568	..	8,281	8,401	9,396	27,893	1,41,044

NOTE.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:— "Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	FLUCTUATING REVENUE.					MISCELLANEOUS REVENUE.				
			Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	Grazing dues.		Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous land revenue.
								By enumeration of cattle.	By grazing leases.			
District Figures.												
Total of 5 years— 1868-69 to 1872-73 ..	4,60,956	14,994	..	..	..	..	3,410	7,845	..	2,678	..	11,584
Total of 5 years— 1873-74 to 1877-78 ..	4,66,918	21,869	..	..	..	..	4,303	11,773	..	5,528	..	17,544
1878-79 ..	95,028	3,136	..	..	..	..	290	1,372	..	1,324	..	2,845
1879-80 ..	90,967	7,658	..	..	..	..	1,381	904	..	1,933	..	6,277
1880-81 ..	90,967	2,035	..	..	..	..	1,144	466	..	191	..	891
1881-82 ..	90,967	7,255	..	..	..	..	1,818	787	450	2,976	..	5,437
Tahsil Totals for 5 years— 1877-78 to 1881-82.												
Tahsil Kohat ..	2,51,296	16,166	..	..	..	..	877	1,738	..	7,630	..	15,289
" Hangu ..	1,11,792	9,479	..	..	..	..	4,343	3,018	450	..	..	5,136
" Teri ..	1,00,000	..	..	..	..	..	..	..	..	..	..	..

NOTE.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXXIIIA, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Kohat	..	..	..	..	..	..
Sub-Registrar Kohat	86	20	106	141	31	172
,, Hangu	9	4	13	6	4	10
Total of district ..	95	24	119	147	35	182

NOTE.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				*Class II.*				*Class III.*					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Rs. 2	3 Re. 1			
1878-79 ..	..	..	..	..	1	1	5	45	64	267	895	1,278	2,449	86
1879-80 ..	..	..	..	..	1	1	6	41	71	217	957	1,294	2,431	88
1880-81 ..	..	..	..	..	..	7	28	145	..	..	..	180	2,500	27
1881-82 ..	..	..	..	..	..	..	13	95	..	..	..	108	1,275	14
Tahsil details for 1881-82—														
Tahsil Kohat ..	..	..	..	..	..	..	13	89	..	..	..	102	1,215	11
,, Hangu ..	..	..	..	..	..	..	..	4	..	..	..	4	40	1
,, Khattak ..	..	..	..	..	..	..	..	2	..	..	..	2	20	2

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	*No. of retail shops.*		*Consumption in gallons.*		*No. of retail licenses.*		*Consumption in maunds.*				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
1877-78 ..	1	1	2	56	1,118	1	1	3	5	17	..	7,816	5,465	13,281
1878-79 ..	1	1	3	156	986	1	1	2¼	2½	3¾	..	7,450	5,280	12,730
1879-80 ..	1	1	6	620	833	1	1	10	..	21	..	12,074	9,648	21,722
1880-81 ..	1	3	8	839	1,410	3	3	11	9	11	..	13,950	10,560	24,510
1881-82 ..	1	1	7	197	646	2	2	4	5	9	..	8,401	9,396	17,797
TOTAL ..	5	7	26	1,868	4,993	8	8	30½	21½	61¾	..	49,691	40,349	90,040
Average ..	1	1	5	374	999	2	2	6	4¼	12½	..	9,938	8,070	18,008

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	6,500	482	238	822	..	120	4,044	5,706
1875-76 ..	..	..	11,561	482	60	888	..	120	7,368	8,918
1876-77 ..	..	..	10,395	482	12	1,029	..	120	6,333	7,976
1877-78 ..	..	..	8,838	580	50	1,164	..	838	6,311	8,943
1878-79 ..	..	..	9,070	577	617	839	..	351	6,547	8,931
1879-80 ..	11,848	849	12,697	862	431	796	86	325	989	3,489
1880-81 ..	10,091	91	10,182	759	195	809	32	441	3,702	5,938
1881-82 ..	9,902	1,651	11,553	884	402	1,137	285	822	4,230	7,910

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
	FIGURES FOR BOYS.																			
1877-78 ..	..	..	..	..	..	..	1	65	..	..	..	..	..	..	..	..	3	144	1	124
1878-79 ..	..	..	..	..	..	..	1	46	..	..	..	..	..	..	..	..	2	114	1	120
1879-80 ..	..	..	..	..	..	..	1	4	..	..	..	..	1	178	..	..	2	112	..	..
1880-81 ..	..	..	..	..	..	..	1	19	..	..	..	..	1	252	..	..	2	104	..	..
1881-82 ..	..	..	..	..	..	..	1	23	..	..	..	..	1	312	..	..	4	208	..	..
	FIGURES FOR GIRLS.																			
1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of Patients treated.														
		Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Kohat ..	2nd	8,838	11,768	9,632	7,922	9,217	1,534	1,786	1,539	1,260	1,351	2,376	3,008	2,124	1,476	2,092
Hangu ..	do.	4,804	4,246	3,916	4,146	4,465	850	1,098	402	595	476	1,300	1,985	1,024	683	1,007
Teri ..	do.	5,142	6,601	9,310	8,365	10,117	709	972	3,370	2,166	1,194	764	671	2,354	1,992	767
Total ..	..	18,784	22,615	22,858	20,433	23,799	3,093	3,856	5,311	4,021	3,021	4,440	5,664	5,502	4,151	3,866

1	2	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Kohat ..	2nd	12,748	16,562	13,295	10,658	12,660	412	616	618	440	364	2,220	2,792	3,211	3,671	3,471
Hangu ..	do.	6,954	7,329	5,342	5,424	5,948	175	120	119	132	198	1,210	988	1,045	1,276	1,398
Teri ..	do.	6,615	8,244	15,034	12,523	12,078	237	284	288	269	254	1,071	1,010	926	1,168	1,231
Total ..	..	26,317	32,135	33,671	28,605	30,686	824	1,020	1,025	841	816	4,501	4,790	5,182	6,115	6,100

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	Number of Civil Suits concerning				Value in rupees of Suits concerning *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	Land. *	Other matters. *	Total. *	
1878	1,031	4	685	1,720	1,989	36,888	38,877	2,536
1879	842	21	390	1,253	2,589	42,832	45,421	3,130
1880	1,078	42	480	1,600	4,010	94,038	98,048	3,956
1881	1,805	49	384	2,238	9,192	1,61,132	1,70,324	2,195
1882	2,295	59	485	2,839	18,034	1,57,664	1,75,698	2,811

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	DETAILS.	1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	3,006	3,037	3,517	4,021	3,695
	Discharged	1,238	969	1,154	1,197	1,429
	Acquitted	19	18	68	83	39
	Convicted	1,740	2,005	2,252	2,660	2,119
	Committed or referred	25	24	70	82	32
Cases disposed of.	Summons cases (regular)	..	..	..	709	657
	" (summary)	..	..	..	2	3
	Warrant cases (regular)	..	..	..	916	867
	" (summary)	..	..	..	3	1
	Total cases disposed of	1,239	1,256	1,501	1,630	1,528
Number of persons sentenced to	Death	3	3	8	11	4
	Transportation for life	5	2	3	6	4
	" for a term	..	..	..	1	..
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	612	*712	804	562	586
	" 10 to 50 rupees	247	318	312	412	478
	" 50 to 100 "	48	34	91	147	86
	" 100 to 500 "	43	50	71	100	57
	" 500 to 1,000 "	..	1	2	5	..
	Over 1,000 rupees	..	..	..	2	..
	Imprisonment under 6 months	148	177	185	172	191
	" 6 months to 2 years	80	48	68	128	136
	" over 2 years	8	8	11	17	4
	Whipping	26	25	37	11	18
	Find sureties of the peace	482	661	651	1,153	693
	Recognisance to keep the peace	50	..	13	70	59
	Give sureties for good behaviour	157	114	162	67	46

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	*Number of cases inquired into.*					*Number of persons arrested or summoned.*					*Number of persons convicted.*				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	35	26	20	29	17	253	258	206	360	199	201	225	173	276	164
Murder and attempts to murder	30	36	57	40	47	41	52	92	90	50	17	29	39	86	27
Total serious offences against the person	113	125	147	124	154	203	201	211	224	221	75	122	113	167	149
Abduction of married women	..	..	38	42	1	..	..	38	76	1	..	..	11	29	*2
Total serious offences against property	501	389	436	382	277	229	489	390	524	108	170	303	269	317	62
Total minor offences against the person	67	77	57	58	27	126	133	99	122	47	82	90	65	77	36
Cattle theft	128	136	152	123	208	112	104	93	68	73	101	68	55	42	55
Total minor offences against property	382	326	453	363	394	363	390	383	459	261	230	201	241	289	188
Total cognizable offences	1,100	951	1,120	968	884	1,171	1,479	1,205	1,707	851	759	946	865	1,154	611
Rioting, unlawful assembly, affray	..	5	4	2	..	..	22	11	4	..	..	8	10	4	..
Offences relating to marriage	8	65	..	2	..	10	63	..	6	..	6	25	..	6	..
Total non-cognizable offences	106	153	229	354	208	207	214	382	1,006	967	120	93	242	840	896
GRAND TOTAL of offences	2,470	2,289	2,713	2,437	2,217	2,710	3,405	3,200	4,646	2,778	1,761	2,110	2,083	3,308	2,190

NOTE.—These figures are taken from Statement A of the Police Report.
* 1 of previous years.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		No. imprisoned during the year.		Religion of convicts.			Previous occupation of male convicts.					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	121	9	272	5	385	22	..	26	..	10	298	..	..
1878-79	128	2	458	11	584	15	..	17	..	7	422	..	..
1879-80	116	5	339	11	136	14	..	22	6	2	92	..	..
1880-81	145	6	485	15	146	14	..	32	..	3	95	3	..
1881-82	158	8	485	16	109	4	..	21	..	..	57	..	..

	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							Previously convicted.			Pecuniary results.	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	158	139	89	9	5	5	2	8	7	4	9,726	1,854
1878-79	196	282	101	6	7	4	3	9	..	1	11,800	1,731
1879-80	55	38	22	23	11	1	1	26	6	5	15,670	1,240
1880-81	59	43	37	13	8	2	4	11	7	5	19,311	1,952
1881-82	28	29	29	26	3	1	..	16	7	5	15,662	2,156

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

N. B.—Figures for columns 10, 13 and 14 for years 1877-78 and 1878-79 are not available in Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Kohat ..	Kohat ..	18,179	2,798	1,562	..	13,752	67	2,061	882

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	*Total population by the Census of*	*Total births registered during the year*					*Total deaths registered during the year*				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Kohat ..	Males ..	6,013	82	59	35	131	176	83	127	295	248	192
	Females	5,030	53	51	31	105	115	56	84	119	120	128

NOTE.—These figures are taken from Table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2
NAME OF MUNICIPALITY.	Kohat.
Class of Municipality	III.
1870-71	5,112
1871-72	6,101
1872-73	7,363
1873-74	7,109
1874-75	7,440
1875-76	7,578
1876-77	11,679
1877-78	13,439
1878-79	19,075
1879-80	31,009
1880-81	34,777
1881-82	20,528

Table No. XLVI, showing DISTANCES.

	Kohat.	Sherkot.	Khuajah Khidar.	Ibrahimzai.	Hangu.	Togh.	Muazzam Talao	Sarozai.	Gandiaur.	Thull.	Lachi.	Banda Daud Shah.	Teri.	Bahadur Khel.	Karrak.	Latammar.	Dhoda.	Gumbat.	Khushalgarh.	Khushalgarh Railway Station.	Lukha Talao.	Shadipur.	Nizampur.	Garu.	Mir Kalan.	Nilab Abbas Darwezai.	Aimal Chabutra.	Kachai.	Marai.
Kohat																													
Sherkot	9																												
Khuajah Khidar ..	16	7																											
Ibrahimzai	21	12	5																										
Hangu	27	18	11	6																									
Togh	34	25	18	13	7																								
Muazzam Talao	37	28	21	16	10	3																							
Sarozai	45	36	29	24	18	11	8																						
Gandiaur	54	45	38	33	27	20	17	9																					
Thull	63	54	47	42	36	29	26	18	9																				
Lachi	17	26	33	38	44	51	54	62	71	80																			
Banda Daud Shah ..	32	41	48	53	59	66	69	77	86	95	15																		
Teri	37	46	53	58	64	71	74	82	91	100	20	5																	
Bahadur Khel	53	62	69	74	80	87	90	98	107	116	36	21	16																
Karrak	57	66	73	78	84	91	94	102	111	120	40	45	20	4															
Latammar	65	74	81	86	92	99	102	110	119	128	48	33	28	12	8														
Dhoda	8	17	24	29	35	42	45	53	62	71	20	35	40	56	60	68													
Gumbat	15	24	31	36	42	49	52	60	69	78	32	47	52	58	72	80	23												
Khushalgarh	29	38	45	50	56	63	66	74	83	92	46	61	66	82	86	84	37	14											
Khushalgarh Railway Station	31	40	47	52	58	65	68	76	85	94	48	63	68	84	88	96	39	16	2										
Lukha Talao	30	47	54	59	65	72	75	83	92	101	55	70	75	91	95	103	46	23	15	17									
Shadipur	40	49	56	61	67	74	77	85	94	103	57	72	77	93	97	105	48	25	17	19	8								
Nizampur	49	58	65	70	76	83	86	94	103	112	66	81	86	102	106	114	57	34	26	28	12	14							
Garu	51	60	67	72	78	85	88	96	105	114	68	83	88	104	108	116	59	36	28	30	14	16	2						
Mir Kalan	53	62	69	74	80	87	90	98	107	116	70	85	90	106	110	118	61	38	30	32	16	18	4	2					
Nilab Abbas Darwezai ..	60	69	76	81	87	94	97	105	114	123	77	92	97	113	117	125	68	45	37	39	23	25	12	14	16				
Aimal Chabutra ..	17	26	33	38	44	51	54	62	71	80	34	49	54	70	74	82	25	32	46	48	55	55	66	68	70	77			
Kachai	19	10	6	8	141	21	24	32	41	50	36	51	56	72	76	84	27	34	48	50	57	57	68	70	72	79	36		
Marai	24	15	11	13	19	26	29	37	46	55	41	56	61	77	81	89	32	39	53	55	62	62	73	75	77	84	41	5	